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AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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THE ABSENT ONE.

THE Church has waited long
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger, she.
Age after age has gone,
Sun after sun has set,
And still in weeds of widowhood
She weeps a mourner yet.
Come, then, Lord Jesus, come!

Saint after saint on earth
Has lived, and loved, and died;
And as they left us one by one,
We laid them side by side;
We laid them down to sleep,
But not in hope forlorn;
We laid them but to ripen there,
Till the last glorious morn.
Come, then, Lord Jesus, come!

We long to hear thy voice,
To see thee face to face,
To share thy crown and glory then,
As now we share thy grace.
Should not the loving bride
The absent bridegroom mourn?
Should she not wear the weeds of grief
Until the Lord return?
Come, then, Lord Jesus, come!

The whole creation groans,
And waits to hear that voice
That shall restore her comeliness,
And make her wastes rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.
Come, then, Lord Jesus, come!

—H. Bonar.

Our Contributors.

"Then they that feared the Lord spoke often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16

THE UNCERTAINTY OF GEOLOGICAL SCIENCE.

BY ELD. A. T. JONES.

(Concluded.)

As the Science of Fossils "is looked upon as a branch of geology, seeing that its assistance is absolutely indispensable in many of the most familiar and fundamental problems of the latter science," we might spend a few minutes in an inquiry as to the real inherent value of fossils themselves.

One quotation, already made, may properly be repeated as the head of this division,—Part V., under *Age of Fossils*: "There is nothing in the fossils themselves, apart from experience, to fix their date." And again, No. 2, under *Use of Fossils*: "Consider, for a moment, what would happen were the present surface of any portion of Central or Southern Europe submerged beneath the sea, covered by marine deposits, and then re-elevated into land. The river-terraces and lacustrine marls formed before the time of Julius Cæsar could not be distinguished by any

fossil tests from those laid down in the days of Victoria. . . . So far as regards the shells, bones, and plants preserved in the various formations, it would be absolutely impossible to discriminate their relative dates; . . . yet there might be a difference of two thousand years or more between many of them. They would be classed as geologically contemporaneous, but the phrase is too vague to have any chronological value except in a relative sense. *Strict contemporaneity cannot be asserted of any strata merely on the ground of similarity, or identity of fossils.* . . . Similarity or identity of fossils among formations geographically far apart, instead of proving contemporaneity, ought rather to be looked upon as indicative of great discrepancies in the relative epochs of deposit. . . . When, however, the formations of distant countries are compared, all that we can safely affirm regarding them is that those containing the same or a representative assemblage of organic remains belong to the same epoch in the history of biological progress in each area; but we cannot assert that they are contemporaneous unless we are prepared to include within that term a vague period of perhaps thousands of years."

These extracts show a considerable degree of uncertainty about fossil science, but the uncertainty is made absolute by the following relation of the discoveries of M. Barrande, a distinguished author of a geological treatise. He "drew attention more than a quarter of century ago to certain remarkable intercalations of fossils in the series of Silurian strata of Bohemia. He showed that, while these strata presented a normal succession of organic remains, there were nevertheless exceptional bands, which, containing the fossils of a higher zone, were yet included on different horizons among inferior portions of the series. He termed these precursory bands 'Calonies,' and defined the phenomena as consisting in the partial co-existence of two general faunas, which, considered as a whole, were nevertheless successive. . . . This original and ingenious doctrine has met with much opposition on the part of geologists and paleontologists. Of the facts cited by M. Barrande, there has been no question, but other explanations have been suggested for them. . . . Much of the opposition which his views have encountered has probably arisen from the feeling that if they are admitted, they must weaken the value of paleontological evidence in defining geological horizons. A paleontologist, who has been accustomed to deal with certain fossils as unfailing indications of particular portions of the geological series, is naturally unwilling to see his generalizations upset by an attempt to show that the fossils may occur on a far earlier horizon."

I think that I cannot close this sketch of fossil evidence any better than by giving a part of Professor Geikie's closing words on this subject:

"As fossil evidence furnishes a much more satisfactory and widely applicable means of subdividing the stratified rocks of the earth's crust than mere lithological characters, it is made the basis of the geological classification of these rocks. Thus we may find a particular stratum marked by the occurrence in it of various fossils, one or more of which may be distinctive, either from occurring in no other bed above or below, or from special abundance in that stratum. These species might therefore be used as a guide to the occurrence of the bed in question, which

might be called by the name of the most abundant species. . . . But before such a generalization can be safely made, we must be sure that the species in question really never does appear on any other platform. [But by Barrande's facts they cannot be sure of this till they have explored the whole earth.] This evidently demands wide experience over an extended field of observation. The assertion that a particular species occurs only on one horizon manifestly rests on negative evidence as much as on positive. The paleontologist who makes it cannot mean more than that he knows the fossil to lie on that horizon, and that, so far as his experience and that of others goes, it has never been met with anywhere else. But a single example of the occurrence of the fossil on a different zone would greatly damage the value of his generalization, and a few such cases would demolish it altogether. [And that is just what Barrande's "doctrine of Calonies" does, and his facts show that there are even more than "a few such cases," and that explains the "opposition" referred to,—they did not want their theory "demolished."] Hence all such statements ought at first to be made tentatively. To establish a geological horizon on limited fossil evidence, and then to assume the identity of all strata containing the same fossils, is to reason in a circle and introduce utter confusion into our interpretation of the geological record."

If, now, it be true, as the Professor states in his introduction to the subject of fossil science, that without some knowledge of this, "progress in modern geology would be impossible;" according to the real knowledge of fossil evidence displayed in these quotations, how much of the progress of modern geology is reliable?

After showing so forcibly as he has, the utter unreliability of fossil evidence in the succession of strata, he proceeds to the discussion of the succession of strata, and shows that it is by such evidence that that is fixed. Of the Upper Silurian group he says:—

"The formations which in the British Islands are classed as Upper Silurian, occur in two very distinct types. So great, indeed, is the contrast between these types that it is only by a comparison of organic remains that the whole can be grouped together as the deposits of one great geological period."

Again, under the "Cambrian," he says:—

"Murchison worked out the stratigraphical order of succession from above, and chiefly by the help of organic remains. He advanced from where the superposition of the rocks is clear and undoubted, and for the first time in the history of geology ascertained that the transition-rocks of the older geologists could be arranged into zones by means of characteristic fossils [the very thing which he has just shown is unreliable] as satisfactorily as the secondary formations had been classified in a similar manner by William Smith. Year by year as he found his Silurian types of life (fossils) descend farther and farther into lower deposits, he pushed backward the limits of his Silurian system."

Of the Old Red Sandstone, he says:—

"It is important to observe that in no district can these three subdivisions be found together, and that the so-called middle formation occurs only in one region—the north of Scotland. The classification, therefore, does not rest upon any actually ascertained stratigraphical sequence,

but on an inference from the organic remains." (fossils). And he says, "This view has been accepted everywhere by geologists." Until recently, Professor Geikie alone has called in question "the existence of any middle division."

The Old Red Sandstone, otherwise called Devonian, is an established group in geology, and has been accepted everywhere by geologists, and consequently forms an important, integral part of the whole system of geology, and yet it confessedly rests only upon an "inference" from fossils, while the Professor has previously abundantly shown that no reliable, "positive" inference can be drawn from fossils, and that the order in time of fossils themselves must be established "first of all" by the order in position of the stratified rocks.

This, as well as each of the other divisions of this subjects which I have sketched, might be easily extended to twice its present length, but as I did not intend in the beginning to write a treatise, but simply a sketch, I do not wish to extend it to an immoderate length. However, this is sufficient to demonstrate from the ablest geological treatise itself, that in no single instance does the science proceed upon any certain data. And even this is plainly stated by Professor Geikie: "From all these facts it is clear that the geological record, as it now exists, is at the best but an imperfect chronicle of geological history. In no country is it complete. The lacunæ of one region must be supplied from another. Yet in proportion to the geographical distance between the localities where the gaps occur and those whence the missing intervals are supplied, the element of uncertainty in our reading of the record is increased."—See closing portion of *Gaps in the Geological Record*, in Part V.

The one essential element that is lacking in all these productions on geology is demonstration. Assumption upon assumption, and inference upon inference, are proposed upon confessedly uncertain data, and from that, then speculation, to an unlimited degree, is indulged in, and all this is offered to us in the name of science! But we would respectfully enter a demurrer, and ask, Geological gentlemen, give us demonstration, instead of speculation, and then every point so established we will gladly accept.

But again: *Geology is not susceptible of demonstration*. Astronomy is. Therefore there is no speculation upon the courses of the planets and stars, and the times of their revolution. When in 1845 and 1846 Adams in England, and Leverrier in France, virtually weighed the solar system, and found that another planet was required to give the true balance, and then each in his place made his calculations upon paper, as to where the then unknown planet should be, and each from his place wrote to an astronomer telling him to direct his telescope to a certain point in the heavens, and find the required planet, and he did so, and found it, that was science. When, from the fall of an apple, Newton reached the law that governs every particle of matter in the universe, that was science. Let geology give us some such instances as these, and we will believe all that is proved by them.

We have said that geology is not susceptible of demonstration, and for proof of this, quote Heb. 11:3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear;" also verse 1, "Faith is the evidence of things not seen." If the formation, the growth, and the structure of the earth, can be shown by geology, if it can be demonstrated, so that it may be a matter of knowledge, just then it will be removed from the field of faith. As faith is the evidence of things not seen, just so soon as geologists can cause us to see how the worlds were framed, just that soon there is no longer any faith about it. But the God of the universe has placed "the framing of the worlds by his word" at the very head of the list of faith, and we doubt, exceedingly, whether it shall ever be removed from that chief place, before the dawn of that glorious day when Faith itself shall be utterly lost in Sight. But—

"When that illustrious day shall rise,"

and we shall dwell amidst and above those worlds of light, and shall see the face of Him who sits upon the throne, and "know even as we are known," and "follow the Lamb whithersoever he goeth," then, we hope to fully know the awful sublimity of the Almighty Fiat.

As for the present state of geological science, the only certain thing about it, is its uncertainty. And therefore it is the fitting foundation of Evolution. Darwin says: "The high antiquity of man, . . . is the indispensable basis for understanding his origin."—*Descent of Man*, Vol. 1, page 3. Appleton's edition of 1871. Thus the two go hand in hand to destroy faith in the word of God, and well may Christ exclaim, "When the Son of man cometh, SHALL HE FIND FAITH ON THE EARTH?"

IS IT NOT SELFISH?

BY ELD. R. F. COTTRELL.

SOME excuse themselves from meeting with the church because they are hard of hearing, and therefore cannot be benefited by the testimonies of the brethren. It is better for them, they think, to remain at home and spend the time in reading. But is there no other object for which to go to meeting but our own benefit? Have we no duty to cheer and encourage others by our testimonies and exhortations? Have we no cheering testimony of the goodness of God to us, no encouraging determination to express, and no good word of instruction and exhortation which we have drawn from our reading of the word of God? Our thoughts should reach beyond ourselves. We should endeavor to help others. If we love the cause and our brethren and friends, it seems reasonable that we should put forth efforts to encourage and help them.

And even if we were dumb, as well as deaf our presence might do others good. A constant attendance at the house of worship would show an interest, and this would encourage others. We are to be social beings; and the word of inspiration has said, "Forsake not the assembling of yourselves together," and also, "Exhort one another, and so much the more as ye see the day approaching." Then let us not selfishly say, "I can get more benefit by staying away from the assembly of the people of God." This may seem true, but it is false; for to obey God, and labor for the benefit of others, is the sure and only way to benefit ourselves. God will bless us, if, forgetting self, we labor for the highest good of others.

HEAVEN.

BY ELD. J. P. HENDERSON.

WORDS in the English language are often to be taken in a secondary sense, and may apply indirectly to the object specified. In this manner is the word "heaven" frequently used in the Bible. In Gen. 1:1 we read that "in the beginning God created the heaven and the earth." Afterward God said, "Let there be a firmament in the midst of the waters" (Gen. 1:6), and the waters were divided. "And God called the firmament heaven." Gen. 1:8. This firmament, then, refers to space, and in it God has set the sun, moon, and stars, or lights of heaven. Gen. 1:14-18.

Grotius said that the Jews divided the heaven into three parts; 1. The air or atmosphere where the clouds gather; 2. The firmament in which the sun, moon, and stars are fixed; and 3. The abode of God and his angels. Webster gives a definition in harmony with this, and locates the third heaven (2 Cor. 12:2) as the residence of Jehovah.

Using the term in its general sense, we may properly speak of the "fowls of heaven" (Job 35:11) as applying to the "birds of the air" (Matt. 6:26); and whatever appears above us may be said to be in, or from, or of, heaven; therefore the word when thus defined cannot refer to locality.

John saw a door opened in Heaven. Rev. 4:

1. This undoubtedly brings us to the third heaven, where God's throne is (Ps. 103:19); and, as Rev. F. Burr suggests, it may be the center of the universe, around which the entire system of worlds revolve. It was here John saw a throne (Rev. 4:2); the God of Heaven seated upon the throne (Verses 3, 4); also the sea of glass (verse 6); and the righteous, when redeemed, upon the "sea of glass." Rev. 15:2. In this place, also, is the temple of God, and the ministration of the heavenly sanctuary is carried on. Compare Rev. 15:5; 11:19; with Heb. 8:1-5 and Rev. 5:6-9. Around this throne are an innumerable company of angels (Rev. 5:1), and it seems to be situated on Mt. Zion, perhaps a beautiful elevation in the New Jerusalem, or city of God, to which we all come by faith (Heb. 12:22, 23), and in which "Father's house" are many mansions that are to be prepared for the redeemed ones. John 14:1, 3.

This city will eventually lose its moorings in the starry heavens, and with the throne of God and all the innumerable host of Heaven, with the redeemed saints, will descend to this now sin-cursed earth. Then will the glory of the Lord cover the earth as the waters cover the sea. And God shall be with men, and shall dwell with them. Rev. 21:1-5.

It seems that the glory of this third heaven is eventually to be transferred to this earth. This is the Heaven for which we are longing, and to which we hope to come; and while the term denotes a place, it also implies a state or condition of character denoting perfection, to which the applicant must attain before he can be a subject fit to enter it. The kingdom of Heaven, spoken of so frequently in the New Testament, many times refers to the kingdom of grace, and is not to be confounded with the kingdom of glory to be established on this earth (Dan. 2:44; Matt. 25:31, 34); but implies a reign of grace or favor of God in which the candidate for Heaven is brought to a state or condition of acceptance with his Creator, and is made a fit subject for the future kingdom of glory.

This kingdom of grace and plan of salvation were made perfect through the sufferings and death of Christ, and were brought near to us by having the forms and ceremonies, which could not make perfect, removed and taken out of the way (Heb. 10:1, 2); hence the apostles could very properly be instructed to proclaim that the kingdom of God, or grace, was nigh unto them. Luke 10:9. With the blood of animals, they could never be brought to that condition of reconciliation which would make them fit subjects for Heaven; but with the blood of Christ, soon to be shed, those who were sometimes "afar off" were "made nigh." Eph. 2:13.

To be a subject of the kingdom of God is to be in perfect obedience to his commandments. For example, Zacharias and Elizabeth were righteous, "walking in all the commandments and ordinances of the Lord blameless." Luke 1:6. Christ discerned that the lawyer mentioned in Mark 12:34 was very near that condition in which he could be counted a subject of the kingdom of God. How is it with us to-day? The kingdom of grace is still among us; yet our lives may not be in keeping with God's holy law, and by our continued transgressions there may be made an immovable barrier which the blood of Jesus can never take away. We will thus be left outside of that which constitutes the kingdom of grace, and hence will not be partakers of the heavenly kingdom of glory.

CHARITY.

BY E. HILLIARD.

PERHAPS there is not a more universal sin among the professed followers of Christ than that of needlessly exposing the faults of others. So natural it is, and so often do we repeat their failings, that we feel but little, if any, remorse of conscience after speaking ill of one another.

Those who make it a business to overhaul the characters of others, whether in or out of the church, have but a vague idea of life's mis-

sion. God sent his Son into the world to set us an example in all things. His mission was not to condemn the world, but that the world, through him, might be saved. A more competent judge was never among men. He could read the deepest motives and plans of the human heart, and could have correctly judged and justly censured, but he did not. He pointed the sinner to the final Judgment day. He held out every possible inducement that would lead the guilty to forsake their wicked ways and escape the terrible wrath of his Father, which is held in store for the ungodly. Many a time did he raise and cheer the fallen, and when they saw that meek and loving spirit sympathizing with their fallen nature, they were ready to acknowledge their sins, repent of them, and forsake them.

It is the work of all true Christians, as far as lies in their power, to induce sinners to repent. The sinner is not led to repentance by a rehearsal of his faults. Nothing will place him beyond reach so effectually as that of reporting his sins to others; and to a person who is trying to overcome, we can think of nothing more discouraging than for him to know that the faults which he has tried so hard to forsake have been needlessly published. He has the natural heart and the power of Satan to contend with, and while he puts forth earnest efforts to resist temptation, one stands ready to expose every misstep,—yes, one who professes to be a follower of Christ. Oh, how unchristlike! If we should see a man drowning, no matter how base he might be, would we not stretch forth a hand to save him? If we did not, would we not feel guilty of his death? Is it not of infinitely more importance that we help in rescuing those who are struggling against the waves of temptation, and trying to save themselves from going down to the second death? Think of a poor, dying mortal, incapable of reading his brother's thoughts and motives, unable to appreciate his surroundings, and who has sinned hundreds of times himself, and sinned grievously, sitting as judge upon his brother's character, or holding his failings up for others to ridicule and condemn! How contemptible such a one must be in the sight of Him who shed his blood for the sinner!

Paul declares charity to be the bond of perfectness; and the same writer also gives us to fully understand that although we may speak with the eloquence of angels, and have great knowledge, and faith sufficiently strong to remove mountains, yet if we lack charity, we are nothing. We may feed the poor, clothe the naked, and give all our means to the support of the cause,—yes, we may in our zeal offer our bodies as a sacrifice to the flames,—but if we are lacking in this one great and essential Christian virtue, it will profit us nothing.

Webster defines charity as follows: "Liberality in judging of men and their actions; a disposition which inclines men to put the best construction on words and actions of their fellow-men." This is the kind of charity that not only speaketh no evil, but thinketh no evil; or, according to the new version, that taketh no account of evil. If we are in possession of that charity that rejoiceth not in iniquity, but rejoiceth in the truth, we will not be so interested to have people know that our brother has sinned. If we are truly sorry when we sin, we will be sorry when others sin. There is no stronger proof that we rejoice in the failings of others than that of repeating their faults to those around us.

Christ tells us just how far it is necessary for us to expose our brother's wrongs. He says, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." If he refuses to give us a hearing, then we are to take one or two more with us, and if he still stubbornly refuses to listen, then the matter is to be brought before the church.

The forgiveness of our sins and the love of Heaven toward us depends on our love and for-

bearance toward our fellow-men. This is fully shown by Christ in the prayer taught his disciples: "Forgive us our debts as we forgive our debtors." He who kneels and asks God to pardon his sins with a malicious or an unforgiving spirit, even toward his enemies, solemnly implores God to doom him to the second death.

How often we listen to a long rehearsal of a brother's character by one who professes to be a follower of the meek and lowly Jesus, and then when he has finished his narrative, he will draw a long sigh, and say, "I am sorry for poor brother A." This is said because the person feels a partial sense of guilt, and he regards this expression as a sufficient excuse for needlessly exposing his brother's sins. It is just the kind of sorrow for sin that Satan likes to see.

If we love our neighbor as ourselves, we certainly would be no more eager to relate his faults than our own. We should by all means seek to cover our brother's failings, unless it be for his good and for the good of the cause of Christ that they should be made known. "And above all things, have fervent charity; for charity shall cover a multitude of sins."

SEVEN MONTHS OF HORROR.

BY E. E. OLIVER.

THE student of prophecy who believes that we are near the end of time, cannot fail to see in the following list of appalling calamities for 1883, a sure indication that we are in the perils of the last days. Whether the eyes of the world will be open to this fact or not, no one will question that this "ill-fated year," as it has so often been styled, has thus far been terrible in its destructive visitation upon the human race.

Last year was considered a fatal year, but the fatalities of the seven months of 1883 already exceed those of the whole year of 1882. In our own land, in the month of January eighteen persons were drowned by the upsetting of a boat in North Carolina, ten were killed by a mine explosion in Illinois, and eighty-two lost their lives in the Newhall House fire. Fifty lost their lives by floods, and seventy-seven lost their lives at Braidwood in February. In March eleven were burned at Brownsville, Minn. In April fourteen were killed by the fall of a hotel in Texas, and two hundred and ninety lost their lives by tornadoes. In May fourteen lives were sacrificed in the Brooklyn Bridge panic, and one hundred and eighteen were killed by tornadoes. Fifty-eight were killed by tornadoes and floods in June. In July twenty two were killed in the Carlyon accident, and seventy-six were killed in the pier disaster near Baltimore.

In the Old World the casualties have been still more distressing: By the sinking of the Cambria, 434 lives were lost; in the floods in Germany, 140; burning of the circus in Poland, 268; panic in a wool factory at Bombay, 23; powder explosion in Holland, 40; avalanche at Mt. Ararat, 150; loss of a fishing fleet on the English coast, 373; boiler explosion at Diyies, France, 34; powder explosion at Passo, Italy, 40; panic at Sunderland, Eng., 202; mine explosion at Bessieres, France, 127; powder explosion at Scutari, 150; the launch disaster at Glasgow, 150; fire at Dervia, Italy, 47; flood at London, Ont., 30; fire in Hungary, 20; explosion in Sicily, 35; and 9,000 perished in the earthquake at Ischia.

These and other disasters not necessary to mention, give us a total of 12,100; if to these we add the fatalities by cholera in June and July in India (12,000), and in Egypt (9,242), we have a total of 33,342 lives sacrificed in seven months by casualty and epidemic, and five months of the fatal year still before us.

Truly the time has come for us to heed the injunction of the prophet: "Blow ye the trumpet in Zion, . . . for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

—We sometimes meet an original gentleman, who, if manners had not existed, would have invented them.—*Emerson.*

ETERNITY.

BY NOAH W. VINCENT.

O VAST eternity! how little understood!
Duration's deep, unbounded sea,—the life-time of our God!

Year after year shall bring their seasons one by one;
A thousand thousand fleeting years—the scene is just begun!

The centuries shall roll their stately numbers on,
A million million centuries,—eternity's fresh dawn!

Millenniums shall wheel with solemn jubilee,
Their vigintillion cycles run,—morn of eternity!

Fixed periods like these all steadily shall pass
As many as earth's forest leaves or tiny blades of grass.

These ages, past our thoughts, may now be multiplied
By what would tell the countless drops if all the sea were dried.

Then by such number high whose figures would o'erspread
As well the orbs beyond the sky, as this on which we tread.

This wondrous lapse of time now multiply once more
By what the seconds represent in cycles named before.

Eternity sublime! like space, not understood;
Yet, save this present evil time, all gladsome, bright and good!

Six thousand years of grief, nay, seventy years of woe;
The world's probation is but brief; how short man's life below!

Suspended on this time—improve its moment well—
Is immortality sublime, or "second death" in hell.

O mortals, see by this the work on Calvary wrought;
Eternity of love and bliss by Jesus' blood was bought.

He calls, "Come unto me;" God longs to save and bless;
Obey, and through eternity adore Christ's righteousness.

Eternity's at stake. Shall all be lost by sin?
Ob, come to Christ, come now, awake! eternal glory win.
Ola, Yell Co., Ark.

DOES THE GOSPEL ABROGATE THE TEN COMMANDMENTS

BY ELD. G. H. ROGERS.

IN order to answer this question, so important to all who would be true followers of the Lord Jesus in these last days, it will be important to define what is the law and what is the gospel.

First, then, what is the law of God? When man was created he was placed in the garden of Eden and permitted to eat of every tree therein, among which was the "tree of life," but forbidden to touch the tree in the midst. So long as he could eat of the "tree of life" he would live in perpetual vigor. Cut off from this, he must die. Gen. 3:22-24. Thus early he was placed on probation. But probation means under restraint, or law.

God has revealed his will to man in many ways, but concerning his law he has ever been especially jealous. He spoke it with his own voice, and wrote it with his own finger upon imperishable stone.

Now man is a moral agent. So says the law. Deut. 5:29: "O that there were such an heart in them that they would fear me, and keep all my commandments always, that it might be well with them and with their children forever." The gospel also states as much. John 7:37: "If any man thirst, let him come unto me and drink." As an agent, he is free only as other agents are free. In these days of boasted holiness the term "free moral agent" is deceiving many to their ruin, and expresses itself now in that other heaven-defying phrase so patent and rife on the tongues of those who seek asylum from the condemnation of a broken law, "free from the law." He is at liberty to choose (Gen. 2:16): "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat;" Gal. 5:1: "Stand fast therefore in the liberty wherewith Christ has made us free" (when he will be indeed free); or to refuse (Gen. 2:17): "But of the tree of the knowledge of good and evil, thou shalt not eat of it." 2 Pet. 2:19; 1 Pet. 2:16. Gal. 5:13: "Ye have been called to liberty; only use not liberty for an occasion to the flesh, but by love serve one another," when he will be in bondage. Thus both Old and New Testaments agree as to the liberty and moral agency of man.

Man was placed here to develop a holy character, not given one; he was created pure, but was to develop holiness, or "perfect it in the fear of God." Eph. 1:4. That which governs an agent is law. That law which, if kept, would prove a man holy must be a holy law, and so it is called. Ex. 19:5, 6; Ps. 119:172; Rom. 7:12. This

holy law must be a transcript of the divine mind, the perfect will of a holy God (Deut. 4:12, 13; Ps. 19:7; 1 Tim. 1:8), and must express the duty of the man to his Maker at the very earliest moment of man's existence; and to his fellow-man at the moment when fellowship began. It must, if obeyed, insure the approbation of its Author. If ye will "keep my covenant, then ye shall be a peculiar treasure to me" (Ex. 19:5, 6): "If a man love me he will keep my words and my Father will love him." John 14:23. If disobeyed, it will bring his condemnation. Isa. 1:19, 20: "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be destroyed." Rom 6:23: "The wages of sin is death; but the gift of God is eternal life." Hence the ten commandments are God's holy law as shown by both Old and New Testaments, and the law and the gospel agree.

"Sin is the transgression of this law." 1 John 3:4. Man fell into sin in Eden by its transgression. Then this law existed in Eden. His hope of any longer retaining God's favor was thus forever lost to man; he was cut off, and God thus assures him (Gen. 3:19), telling him he must die. But now that despair may not seize upon him, at the same time he preaches to him the gospel in a crucified Saviour. Gen. 3:15.

Man is now driven forth from the garden to suffer the sentence pronounced upon him, that he might not eat longer of the "tree of life" and become an immortal sinner. God had said the sinner should die. It was Satan who first said to sinful man he would live to all eternity. Gen. 3:4. And poor, credulous man has upon this doubtful authority alone, of all the testimony in the Holy Bible, one single testimony, and that from Satan, against hundreds from God disputing it, arrogated to himself "immortality of the soul." Even the great mass of those professing godliness, while God still says, "The soul that sinneth it shall die" (Ezek. 18:4; Rom. 6:23), accept still Satan's single statement and reject God's hundreds.

Thus we see the gospel was preached immediately on transgression of the law. What, then, is the gospel? Webster defines it, "A revelation of the grace of God to fallen man through a mediator, including the whole plan of salvation." It was preached, as we have seen, to Adam; Abel heard it (Heb. 11:4); Abraham listened to it. Gal. 3:8. It is called the "gospel of God" (Rom. 1:1); of Christ (Rom. 1:16); of salvation, Eph. 1:13. Webster says, "It is a good or joyful message." The angel said to the wise shepherds, "Behold, I bring you good tidings of great joy," etc. Luke 2:10, 11; Matt. 1:21.

Was ever a hope of salvation offered to Adam, Abel, Abraham, Enoch, Elijah, Moses, the patriarchs and prophets, then was the gospel so surely preached to them as to us. Heb. 4:2. All the vast throng from Adam to the end of the world who shall stand on Mount Zion, will unite in one common ascription of praise to both Father and Son (Rev. 5:9), because lost to God by the transgression of his law, yet redeemed to him by his gospel." Rev. 13:8.

The law existed at the foundation of the world, even before man had sinned, for sin is not imputed where there is no law. Rom. 5:13; 4:15. But death was the result of sin (Rom. 5:12; 6:23). Hence Adam had law to transgress before he could sin, and eternal life rested on obedience to it. Nay, even the angels before the world was made, were for the same reason under the same law, for they sinned. 2 Pet. 2:4. Eternal life was only promised them on obedience. Titus 1:2. Thus they were on probation, which Webster defines "moral trial, the act of proving." The gospel was never offered them (2 Peter 2:4), but they were at once, on disobedience, cast down. Different from men, they were never offered a second probation.

As soon as man fell, was the gospel proclaimed to him. Gen. 3:15. It was by faith in the gospel that Abel offered the lamb (Heb. 11:4), and by the same faith all the redeemed of past ages, with all of to-day, and the last saint who shall

taste redeeming love, will unite in the one harmonious, triumphant shout of "Alleluia; for the Lord God omnipotent reigneth."

Many who profess to be followers of Christ, claim that the law of the Father and the gospel of the Son are opposed to each other, the one supplanting the other. If this be true, it must follow that those saved in the first, or law, dispensation (as some are pleased to term it) will sing the praise of the Father and the law; while others saved in the second, or gospel, dispensation (also a misnomer) will ascribe their joy to Christ and the gospel. This will never be. And those who hold to this delusion of Satan will never unite in that redemption song. The hope of ancient and modern Israel hangs alike on the cross. Thus we see the perfect harmony between the law of God and the gospel of Jesus Christ. Our Saviour declares this perfect union, John 10:30: "I and my Father are one." Paul tells us Israel drank of the same grace that you and I, dear reader, must drink, 1 Cor. 10:2-4: "For they all drank of that spiritual rock that followed them; and that rock was Christ." Heb. 4:2.

Now the law of God, as in the ten commandments, is not adapted to holy angels or to man in Eden purity, and for precisely the same reason as neither Old or New Testament Scriptures are not; but to fallen men, just as they are. But the two grand principles, on which Jesus tells us all the law hangs (Matt. 22:37-40, quoting from Deut. 6:5; Lev. 19:18), did exist before the fall of man even among the angels as the great universal law of God, and demand perfect obedience to every principle of the ten. Soon after the fall, these two are elaborated to the ten. These ten embrace no principle not found in the two, and no principle of God's holy Book goes beyond them. On love to God hang the first four, and on love to man the last six,—hang on, not "is set aside by them." No man loves God as the first requires who does not keep all the four, not leaving out the fourth. 1 John 2:4. None loves his fellow as the second requires, who does not keep all the six. Solomon tells us to "Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12:13. Man has ever had the same great law to show him his sins. Rom. 3:20. He has ever since the fall needed the same everlasting gospel to save him from them. Rev. 13:8.

The foregoing position touching the law of God would meet as little opposition now as it has done in all past ages were it not for that hated central clause, the fourth commandment. And even that would not be so greatly despised could it have been left in the hands of the man of sin. Dan. 7:25; 2 Thess. 2. But God has decreed that at the expiration of the time, times and a half (1260 years) the seal of his law should be taken from his blasphemous grasp, and those who truly love God should escape from the thrall-dom of the papal beast.

God has accordingly sent a warning message into the world, calling upon men to reject his mark and worship and return to keeping the commandments of God and faith of Jesus. Rev. 14:9-12. Attention being thus called to the law, it is seen that the great mass of mankind, including professors of the religion of Jesus, are breaking the fourth commandment, and the first day of the week is not the Sabbath of the Lord, but of the man of sin. Duty thus comes up before those who profess to love God. The commandment comes, and as it did for Paul, reveals their sin. Rom. 7:9. A cross is thus presented. If they follow Paul's example they must die to that sin. But this is unfavorable to the prosecution of their worldly plans, and the great mass of professed Christians prefer to have the law die that they may live in sin. While the non-professing world are unmoved by duty, they, professing godliness, deny the power by transgression, and cry out against a "Jewish Sabbath!"

The formalist denounces it as subversive of the established rules of the Church, and close the doors against those who would preach it. The cold, worldly professor shouts "Legalist," and

grasps more tightly his purse, and plunges deeper into the pleasures of the world, the opera, pantomime, church fair or festival (lottery in the holy name of God), while those who should be lights to the world, the shepherds of God's flock, conspire together to violate God's law, hiding their eyes from his Sabbath (Eze. 22:25, 28), daubing the first-day worship with untempered mortar, denouncing the messengers of God's truth as fanatics, and his doctrine as heresy, telling the people of their congregations not to listen to it, thus fulfilling 2 Tim. 4:4, and that the Sabbath, the great seal of God's law, has been changed, making others to hope they will confirm their words. Eze. 13:6.

Dear reader, do not be deceived; God is not mocked. Sin is the transgression of God's law. 1 John 3:4. Sunday-keepers transgress. They sin. *The soul that sinneth it shall die.* Eze. 18:5. We feel to cry aloud for the honor of God's holy law, to warn our fellow-men to turn from their sins and live. If they do, they will live; if not, they will die. Isa. 1:19, 20. But many will not be convinced of their sin. They refuse and rebel. They love the world and the things of the world, the praise of men, indulgence, pleasure; their eyes are after their father's idols. They will not have this God to rule over them. No; his law must die rather. They will rather reject the commandment of God and accept the mark of the beast in its stead. Such we are obliged to leave to reject the counsel of God against themselves. But to those who are willing to be led by his never-erring counsel, let me say, Know assuredly, faith does not make void God's holy law. Rom. 3:31.

Jesus' doctrine is not his own, but the Father's. John 7:16. One jot or tittle of that holy law will never fail. Matt. 5:18. Repentance toward God must precede faith in Christ Jesus. Acts 20:20, 21. Only those who keep God's commandments will enter the city. Rev. 22:14. Let me earnestly beseech you, lay aside all prejudice, all creeds; and in reverence for that holy law, which Jehovah spoke with voice that then shook the earth, but will soon shake Heaven, though from Sabbath to Sabbath you have broken his law, as frail mortals on their way to the Judgment, repent toward God, that your sins may be blotted out. Jesus will soon leave the sanctuary above. He will honor the law he died to vindicate. His blood will only avail for those who bow in reverence to its mandates. Oh, will you turn and live? God will never alter his law to suit you. Ps. 89:34. Turn away your feet that you may receive God's blessing. Isa. 28:13.

POWER FROM ON HIGH.

BY ELIZA H. MORTON.

IN the old dispensation God spake to man with an audible voice, and manifested his presence by many visible signs. "In the fullness of time" the Messiah came and personally taught the people the way of life. When Christ left his disciples, he promised to send them another Comforter, even the Spirit of truth. This promise was verified, and the Spirit that in the past imparted miraculous gifts and inspired prophets and sacred writers now occupies a closer relationship to man. Hope, veneration, conscientiousness, spirituality, and all the higher faculties of the mind are now used more directly as channels of communication between the finite and the Infinite, forming the crowning feature of the great plan of growth in grace, and manifesting more fully the capabilities of the human soul.

The office-work of the Holy Ghost is to convict of sin, to enlighten the mind, to point out the path of duty, to impart spiritual gifts, and to make Christ's death and resurrection of personal interest to every individual heart. Those who shake off religious impressions and obstinately refuse to recognize the movings of God's Spirit, harden their hearts, deaden their feelings, and mold their natures more and more after a Satanic likeness. When sensitive organizations brace themselves against the truth, they almost always lose control of their minds and

become almost, if not entirely, subject to the powers of darkness. The restraining influence of the Holy Ghost upon the world at large is very great. When it is entirely withdrawn men will be ready and eager to carry out Satanic plans.

Those who fear to grieve, and seek to retain, the Spirit of truth are strengthened with might in the inner man. It has been truthfully said that "a man rich in faith, full of the Holy Spirit, is a *giant*; he rises above the world, its temptations, trials and conflicts. He does everything in the spirit of meekness and love. He drinks deep at the living fountain, and when he goes forth on the battle-field Satan *trembles* before him! God smiles graciously on his labor, on things secular and divine, all the day gloriously!"

When believers in the third angel's message individually occupy this position, the Holy Spirit will descend as the gentle rain, the harvest of souls will be speedy and sure, and the church present an aspect to the world "terrible as an army with banners."

Portland, Me.

Choice Selections.

THE STRANGER.

AN EASTERN LEGEND.

AN aged man came late to Abraham's tent,
The sky was dark, and all the plain was bare.
He asked for bread; his strength was well-nigh spent;
His haggard look implored the tenderest care.
The food was brought. He sat with thankful eyes,
But spake no grace, nor bowed he toward the east.
Safe-sheltered here from dark and angry skies,
The bounteous table seemed a royal feast.
But ere his hand had touched the tempting fare,
The Patriarch rose, and leaning on his rod,
"Stranger," he said, "dost thou not bow in prayer?
Dost thou not fear, dost thou not worship God?"
He answered, "Nay." The Patriarch sadly said:
"Thou hast my pity. Go! eat not my bread!"

Another came that wild and fearful night.
The fierce winds raged, and darker grew the sky;
But all the tent was filled with wondrous light,
And Abraham knew the Lord his God was nigh.
"Where is that aged man?" the Presence said,
"That asked for shelter from the driving blast?
Who made thee master of thy Master's bread?
What right hadst thou the wanderer forth to cast?"
"Forgive me, Lord," the Patriarch answer made,
With downcast look, with bowed and trembling knee.
"Ah me! the stranger might with me have staid,
But, O my God, he would not worship thee."
"I've borne him long," God said, "and still I wait:
Couldst thou not lodge him one night in thy gate?"
—Wallace Bruce in *Harper's Magazine*.

THE LAND OF PALESTINE.

PALESTINE sits in sackcloth and ashes. Over it broods the spell of a curse that has withered its fields and fettered its energies. Where Sodom and Gomorrah reared their domes and towers, that solemn sea now floods the plain in whose bitter waters no living thing exists; over whose waveless surface the blistering air hangs motionless and dead; about whose borders nothing grows but weeds and scattering tufts of cane, and that treacherous fruit that promises refreshment to parching lips, but turns to ashes at the touch. Nazareth is forlorn. About the ford of Jordan where the hosts of Israel entered the promised land with songs of rejoicing, one finds only a squalid camp of fantastic Bedouins of the desert; Jericho, the accursed, lies a moldering ruin to-day, even as Joshua's miracle left it more than three thousand years ago; Bethlehem and Bethany, in their poverty and their humiliation, have nothing about them now to remind one that they once knew the high honor of the Saviour's presence; the hallowed spot where shepherds watched their flocks by night, and where angels sang, "Peace on earth, good will to men," is untenanted by any living creature, and unblest by any feature that is pleasant to the eye.

Jerusalem itself, the stateliest name in history, has lost all its ancient grandeur, and is become a pauper village; the riches of Solomon are no longer there to compel the admiration of oriental queens; the wonderful temple, which was the pride and glory of Israel, is gone, and the Ottoman crescent is lifted above the spot where, on

that most memorable day in the annals of the world, they reared the holy cross. The noted Sea of Galilee, where Roman fleets once rode at anchor, and the disciples of the Saviour sailed in their ships, was long ago deserted by the devotees of war and commerce, and its borders are a silent wilderness; Capernaum is a shapeless ruin; Magdala is the home of the beggared Arabs; Bethsaida and Chorazin have vanished from the earth; and the "desert places" round about them, where thousands of men once listened to the Saviour's voice and ate miraculous bread, sleep in the hush of a solitude that is inhabited only by birds of prey and skulking foxes.

Palestine is desolate and unlovely. And why should it be otherwise? Can the curse of Deity beautify a land?

Palestine is no more of this work-day world. It is sacred to poetry and tradition—it is a dream-land.—*Mark Twain*.

THE SPIRIT OF THE EARLY CHURCH.

AN EXTRACT.

THE history of the church in the first two centuries abounds with remarkable facts, showing with what real and entireness of soul it went into the work of converting the world. Those who periled their lives and suffered the loss of all things in preaching, were not the only ones who made sacrifices for the spread of the gospel. Some spent all besides a bare support of themselves to furnish the means of evangelizing others; those who had no property gave the avails of their labor; and it is reported of one man that he sold himself as a slave to a heathen family, to get access to them for their conversion, and for years cheerfully endured the labor and condition of a slave till he succeeded in converting the whole family, and took his liberty from the gratitude of his converts. The same person on a visit to Sparta, again entered himself as a slave in the family of the governor of Sparta and served two years, and again succeeded in his design. The fires of such a benevolence burning wherever a company of Christians was gathered, could not fail soon to overspread the world; and in the space of one generation most of the nations then known to the civilized world were more or less evangelized.

The kindness of the early Christians to the poor was boundless. They felt as much bound to this as to prayer, or to the hearing of the gospel. Contributions and actual exertions for their relief, were made indispensable parts of Sabbath exercises. At the close of public worship, lists of the needy were produced and considered, and additions were made from time to time as new cases occurred; and the wants of these were supplied from the funds gathered by free contributions. No heart-stirring appeals were made to awaken dormant sympathies. The spontaneous flowing of the fountains of their benevolence supplied every stream. There were no hospitals for the poor and sick except of their creating, and few of the heathen entered abodes of suffering on errands of mercy. The Christians supported not only their own needy, but bore the burden which hardness of heart in heathen neighbors cast upon them; and the zeal with which they entered into every labor of love is well-nigh incredible. Ladies of highest rank acted as nurses for the sick, exposing themselves to contagious diseases, devoting their purses, their toil, their prayers, and their instructions, and pouring consolations into abodes of extreme wretchedness. It was a day when scenes of wretchedness especially abounded; when the world was often visited by famines and pestilences; when the heathen had become shockingly corrupt in morals, and desperate and reckless under the fearful visitations of Heaven; when the miracles of Christian benevolence shone brighter through the darkness, and contrasted strangely with the cold indifference of the heathen toward their nearest friends. For instance, in the time of Cyprian, the plague came upon Carthage with fearful and protracted visitations. The heathen abandoned their sick and dying, and the highways were strewn with corpses which none dare bury. But

Christians faced every danger, and often sacrificed life in alleviating sufferings and burying the dead, whether Christian or heathen; while among the heathen, parents deserted their children, and children trampled on unburied corpses of parents.

One of the greatest taxes to primitive benevolence was laid by *persecution*, which now and then went through the church like a tempest. No sooner did the report go abroad that a fellow-Christian was in a dungeon, than crowds of Christians came round the prison-doors begging for admission, meekly bearing the insults of surly guards, and using every means to procure the prisoner's release. Some would beset the prison-walls for days and nights, praying for the deliverance of the imprisoned. When any were doomed to waste their lives in toil in distant and unwholesome mines, contributions were sent to their relief by the hands of those who undertook long journeys to convey the sympathies and offerings of the church. To show the temper of the times, a party set out from Egypt in mid-winter, to relieve some brethren in the mines of Cilicia. They came to Cesarea, and there the heathen seized a part of them, put out their eyes, and horribly mutilated them. But in spite of such dangers, such journeys were often performed. No floods of persecution could quench the desire to convey consolation to those suffering for Christ's sake; and those who lived to return and tell what they had seen of martyrs in mines,—how they toiled, and bore their chains, and honored their Redeemer,—were loaded with many honors.

To supply resources for this great variety of pressing calls for charity, there was the Sabbath contribution, commenced by order of Paul, in which all, rich and poor, concurred. Then in case of great public calamities, the people held fasts, and gave to the church what they saved by abstinence from food. In pressing emergencies, the plate which the church had acquired in more prosperous days was melted down and sold. Others bound themselves to set apart a certain portion of their income; others held periodical fasts, devoting the saving thereby to the church. Some wealthy individuals, when converted, sold their whole estates, and betook themselves to manual labor for their own support; others managed their estates, devoting the whole income to the cause.

Indeed, so much did the first Christians excel in acts of charity, that these constituted their peculiar characteristics, and became the wonder of the heathen world. If the church had anything whereof to boast, it was this. This is illustrated by the well-known act of the deacons of Rome, in the time of the emperor Decius. The tyrant demanded that the treasure of the church should be surrendered. The deacons required one day to gather it. In that time they assembled all the blind, lame, sick, and poor, that were supported by the church, and then called in the emperor, and said, "These are the treasures of the church?" In the time of Chrysostom the church under his care had on its catalogue of sick and poor, three thousand regular beneficiaries, besides extraordinary applications every day for assistance.

So glorious and impressive was the robe of Christian charity worn by the primitive church, that Julian the apostate, seeking to effect in his day a resurrection of the prostrate heathen institution, endeavored to put this robe upon paganism, expecting that, like the bones of Elisha, it would give life to the dead. Here is the ever-memorable testimony of that crafty and politic emperor: "Let us consider that nothing has so much contributed to the progress of the superstitions of Christians as their charity to strangers. I think we ought to discharge this obligation ourselves. Let us establish hospitals in every place; for it would be a shame for us to abandon our poor, while the Jews have none, and the impious Galileans provide not only for their poor, but also for ours."

—Commit thy works unto the LORD, and thy thoughts shall be established.—*Bible*.

Our Tract Societies.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:7.

MY TRACTS.

"Beside all waters sow."

Go, messengers, and speak for me
The tidings that my heart would bear;
I proffer but with lightsome words,
Yet leave thee with an earnest prayer.

Some thoughtless hand may turn thy page,
And o'er thee cast the careless glance;
And yet some grain of precious seed
May bear a hundred-fold, perchance.

Some trav'ler on the world's rough road,
Borne low with sorrow, toil, or care,
By thy still words be taught to seek
The Source of strength for strength to bear;

Some youthful fingers with thy leaves
May idly play with laughing eyes;
In years unborn, a long hid germ
In blade or blossom may arise.

With earnest hope I leave thee thus,
To homes unknown to praise or prayer;
Mute, humble preacher it may be,
The story of the Cross to bear.

—Sel.

REPORT OF VERMONT T. AND M. SOCIETY.

For Quarter Ending June 30, 1883.

No. members,.....	231
" reports returned,.....	87
" members added,.....	4
" missionary visits,.....	275
" letters written,.....	136
" Signs taken in clubs,.....	199
" pages tracts distributed,.....	30,235
" periodicals distributed,.....	2,500
" subscribers obtained for periodicals,.....	336
Received on membership and donations, \$19.45; on sales, \$27.44; on periodicals \$126.75; other funds \$5.00.	

LIZZIE A. STONE, Sec.

REPORT OF MICHIGAN T. AND M. SOCIETY.

For Quarter Ending June 30, 1883.

No. of members,.....	1,258
" reports returned,.....	523
" members added,.....	31
" dismissed,.....	5
" missionary visits,.....	5,603
" letters written,.....	1,533
" Signs taken in clubs,.....	2,364
" pages of tracts and pamphlets distributed,.....	202,981
" periodicals distributed,.....	58,143
" subscriptions obtained for REVIEW,.....	15
" " " " Signs,.....	51
" " " " Good Health,.....	20
" " " " Instructor,.....	9
" " " " other periodicals,.....	6
Received on membership, donations, and book sales, \$565.59; on periodicals, \$907.32; on reserve fund \$520.15.	

NELLIE E. SISLEY, Sec.

REPORT OF GREAT BRITAIN T. AND M. SOCIETY.

WE still receive many orders for the Sabbath books advertised by some unknown friend, and words of cheer from our increasing list of readers. Mr. S, who has been reading the *Signs* for a few months, renewing his subscription, says: "I should be sorry for you to stop the *Signs of the Times*, for my interest in it is as great as ever." Another friend, having read the plan of getting trial subscribers for a month, asked the privilege of taking subscriptions by the month for the *Signs*, and by the quarter for *Good Health*. In five days, and simply from those he met while on a business tour, he obtained thirteen subscribers for these journals, and collected for the same nearly one pound. The report of our Missionary Society for the quarter ending July 1 is as follows:—

No. of missionary visits,.....	1,588
" ships visited,.....	750
" letters written,.....	441
" printed letters sent out,.....	2,137
" letters received,.....	423
" new subscribers obtained for periodicals,.....	21
" periodicals distributed,.....	13,872
" sold,.....	302
" pages of tracts loaned,.....	4,882
" " " " given away,.....	21,788
" " " " sold,.....	87,458

Total, 114,129

Cash received on sales and donations, £38 14s. 4d.:

J. N. LOUGHBOROUGH.

SOME MORE GOOD WORDS.

[THE following extract speaks for itself. We are sorry, however, that meetings among our peo-

ple should ever be of such a character that anything should be preferred to them. While we believe the REVIEW is, and always will be, in harmony with the Spirit of truth, we have the promise that the Spirit of God itself, the representative of our Saviour,—will be present where two or three are met together. Matt. 8:19, 20. May our brethren always be in that condition that the Saviour may meet with them, and our good REVIEW grow still better.—M. C. W.]

We cannot do without our excellent paper, and wonder how anyone can, especially those who have none of like faith with whom to meet. We are alone, but as we read our paper we feel that it is as good as going to meeting, and sometimes better. The *Signs*, too, of which we take ten copies, comes to us weekly full of good, solid mental and spiritual food that is ever a benefit; and as we each week remail them we try to feel that though almost alone, yet we are united in heart, and are in harmony with a grand and glorious work that is bound to triumph gloriously whether we triumph with it or not. I am sure it will be our own fault if we fail. Oh for more faith and love! God bless the dear burden-bearers at Battle Creek, and unite them as one man to work for the best interests of the cause in all its branches, is our earnest prayer.

Pray for the lonely ones. I correspond with one living twenty-five or thirty miles from here who has embraced the truth from reading papers sent her. Another twelve miles has visited me; three more nine miles away, I visit. I love the truth and want to be sanctified through it.

MRS. E. B. AYRES.

CANVASSING.

THE meeting held at Nebraska City, Aug. 3-6, in the interest of the canvassing work, was a good one. Ten persons were there to receive instructions, eight of whom had been canvassing for the *Signs* for about two months, and two had been canvassing for "Thoughts on Daniel and the Revelation." The Nebraska brethren seem anxious to learn the way in which they can accomplish the most for the Master in the shortest time. The canvassing for "Thoughts" has proved in this State, as in some others, self-sustaining. The canvassing for *Signs* has been an experiment for the last two months, yet it has been in a measure a success. Those who canvassed for the *Signs* were all new in the business, yet the average number of subscribers per day, all things considered, was about fifteen. Good testimonies were borne by those who had been canvassing, showing that they were in good spirits, and making progress in the missionary work.

We look upon the effort in behalf of the *Signs* as being providential, and the price paid in that effort, the price of knowledge. It has shown just what can be done by a systematic effort, more clearly that public sentiment is changing, and that the bitter prejudice that existed in some States a few years ago is now nearly all gone. At this meeting it was decided that our men canvassers work on "Thoughts," and our sisters continue canvassing for the *Signs*. Six or seven men will soon be at work on "Thoughts" and three sisters work at present on *Signs*. Those who canvass for "Thoughts" in the country will take the *Signs* along, and after having made the canvass for the book, if it is not taken, they will present the *Signs* as containing the same kind of matter, which may be obtained six weeks for twenty-five cents, the subscriber to pay down if he wishes, and if not, he may send the amount by mail to the State Office.

Those sisters who canvass for the *Signs* will be expected to call on all whose subscriptions they have taken for six weeks, at the expiration of the time, collect the twenty-five cents, and solicit their renewal for one year at 2.25 with premium, or six months at 1.50 with premium, or three months at fifty cents without premium, or six weeks at twenty-five cents, as best they can. All canvassers will aim to board with the people of whom they obtain subscriptions instead of boarding at hotels. This will give them a chance to get acquainted with the people; and canvassers generally do this. The expenses of canvassing for the *Signs* will thus be cut down; so that if our sisters do the work it will be financially safe. By preparing their hearts for the work, scores of our sisters might engage in this enterprise in those Conferences where the matter is looked after properly.

There is no question but that canvassing for

the *Signs* should precede our lectures, protracted meetings, tent meetings, and also camp-meetings in a measure, and in some cases, in larger places especially, it may be some help to the canvass for "Thoughts;" but to throw all the force into the *Signs* canvass, and go from town to town rapidly at great expense, under considerable excitement, losing sight of the proper circulation of our very valuable book, "Thoughts," which has proved in some States, and may yet prove in many more, to be self-sustaining, would be a great mistake, or what is worse, a blunder. The "Thoughts" in its place will do just as much good as the *Signs*, all things considered, if not more. It is a solid shot wherever it goes, and does its work well. To illustrate this fact: Out of every one hundred six-months' subscribers for *Signs*, some ten will renew for three months, six months, one year, or six weeks. In a town of six thousand inhabitants, where two hundred subscriptions had been taken for six weeks, about twenty renewed. In a town of this size we usually sell from thirty to seventy "Thoughts," and the future may reveal even more than this. Wherever the *Signs* fails to create twenty-five cents' worth of interest, there is a failure of a renewal. While the *Signs* as a paper will soon be laid aside, the book will speak in its bound form for years, or till the end of time. When, therefore, it is asked, how this canvassing work is to be run, we say, with good reasons, Let those of our sisters who are willing to canvass, work on the *Signs*; and if there is a weak-kneed brother, let him break in on the *Signs*; but let all our able-bodied young and middle-aged men go to work nobly on "Thoughts on Daniel and the Revelation," and "grow like the cedar in Lebanon" for usefulness in the one great cause.

GEO. A. KING.

The Sabbath-School.

CONDUCTED BY OFFICERS OF THE GENERAL S. S. ASSOCIATION

LESSON FOR THE FIRST SABBATH IN SEPTEMBER.

(See Instructor for August 22, 1883.)

NOTES ON THE TEXT.

(Acts 15:32-41; 16:1-34.)

CHAP. 15:32.—Judas and Silas being prophets.—Prophecy was no mere power of foretelling future events, although the prophets did frequently predict future occurrences; but from the general tenor of the New Testament writings, this prophetic gift was apparently little exercised by these servants of the Lord. According to the representations of Paul in 1 Cor. 14:3, 4, 22-25, 31, it showed itself in awakening and comforting discourses, by which persons present at public worship were powerfully impressed, rebuked, and called to repentance, and believers were strengthened and animated anew.—Schaff.

Ver. 33. They were let go in peace.—An expression implying that they departed with the affectionate regard of the Christians to whom they had ministered, and with their highest wishes for their prosperity. Silas, however, it seems, chose to remain.—Barnes.

Ver. 39. There arose a sharp contention.—This is the last mention of the generous-hearted Barnabas in the Acts. In the first Corinthian letter (9:6) Paul speaks in high terms of him as of one busy in the Master's service (2 Tim. 4:11; Col. 4:10, 11). Barnabas took Mark with him, and sailed away unto Cyprus.—Mark afterward met Paul in his imprisonment at Rome (Col. 4:11), and was regarded by him as a faithful minister (2 Tim. 4:11). That he was long the trusted friend and secretary of Peter, was the undisputed tradition of the early church. Papias, writing very early in the second century, says: "Mark, being the interpreter of Peter, wrote down exactly whatever things he remembered, but yet not in the order which Christ either spoke or did them, for he was neither a hearer nor a follower of the Lord's, but he was afterward, as I (Papias) said, a follower of Peter." Subsequently, church historians relate that Mark founded the church of Alexandria, and became its bishop, and there endured a martyr's death.—Rev. Com.

Ver. 41. Through Syria and Cilicia Confirming the churches.—Nothing in detail is known of the foundation and early history of these congregations. Their existence, however, at this early period, testifies to the rapid spread of the gospel during the first years which followed the ascension.—Ibid.

Chap. 16 : 1. A certain disciple was there named Timothy.—It was during the first visit of Paul and Barnabas at Lystra that Timothy must have been converted. Paul speaks of him (1 Tim. 1 : 2) as "his true child in faith." His mother's name was Eunice, his grandmother's Lois (2 Tim. 1 : 4). They had been strict Jewesses, and had trained him from infancy in the wisdom of the Sacred Books (2 Tim. 3 : 15). The reputation which he had already acquired in the church, and which is referred to in the next verse, implies that he had been active, during Paul's absence, in Christian endeavor. He became an unselfish and enthusiastic adherent of Paul, and an earnest minister of the gospel (Phil. 2 : 18, 19). He traveled with Paul and Silas during the greater part of Paul's second missionary journey. He labored at Corinth (1 Cor. 16 : 10), and for a longer period at Ephesus (1 Tim. 1 : 3). He seems to have shared a part of Paul's first imprisonment at Rome (Phil. 2 : 19), and Paul urged him to join him in his second imprisonment (2 Tim. 4 : 9). It was to Timothy that Paul addressed two epistles, full of details of a personal nature, and affectionate counsels. Timothy at the time of Paul's second visit to Lystra was still a young man, perhaps 18 or 20.—*Ibid.*

Ver. 3. Circumcised him because of the Jews.—In this act Paul was influenced entirely by considerations connected with the unconverted Jews, who would quickly learn the particulars concerning the missionary apostle's trusted companion. His circumcision would enable him to labor to better advantage among the Jews, and would create in their minds a presumption in his favor. Paul in this case did not abandon principle, as we see in his steady refusal to circumcise Titus (Gal. 2 : 3). In the case of Titus had he complied with the requirement to circumcise him, he would have given his assent to the doctrine that circumcision was necessary to salvation. Circumcision in the case of Timothy was a matter of expediency. Paul simply carried out his words, "To the Jews I became as a Jew, that I might gain the Jews" (1 Cor. 9 : 20), knowing that Timothy uncircumcised would probably prove a grave hindrance to his future mission work in Jewish centers.—*Ibid.*

Ver. 8. Troas.—This famous place, bearing the name of ancient Troy, was a seaport on the Hellespont, four or five miles from the site of the ancient city. It was built and named after Alexander the Great, "Alexandria Troas." By the Romans in the days of their greatest power it was regarded as New Troy, and was then one of the most important cities of Proconsular Asia. It is reported that Julius Caesar intended to make it eventually the capital of the Roman empire. Three centuries later, Constantine the Great, before he finally chose Byzantium, had fixed upon Troas as the future seat of his vast united empire. Gibbon writes : "Though the undertaking was soon relinquished, the stately remains of unfinished walls and towers attracted the notice of all who sailed through the Hellespont." It is interesting to remember that the scene of Homer's Iliad is laid at Troy. We do not know whether Paul and his companions thought of the deeds of the ancient Greeks and the story of Achilles, or whether he looked with interest upon the scenery. Both he might well have done. But he was engaged in another kind of warfare whose weapons were not carnal. Troas was to be the starting point of the blessings of the gospel for Greece and the West. The distance from Troas across to Macedonia was about 100 miles.—*Ibid.*

Ver. 9. A vision appeared to Paul in the night; there was a man of Macedonia.—A special vision was necessary in addition to the double interference of the Spirit already related, to direct Paul's eye to Europe. For an Oriental to pass, on such a mission, into far western lands, was a difficult and hazardous undertaking. The condition under which hitherto Paul had carried on his work, would at once be changed; in the western countries across the Mediterranean or Aegean Sea, he knew that he would have to face, in addition to the obstacles which hitherto he had combated, new difficulties. Come over into Macedonia and help us.—With the gospel against Satan and our blindness.—*Bengel.* This cry is the typical cry for the gospel in all ages, and no Christian should be able to read it without deep emotion. "On this momentous vision hung the Christianization of Europe and all the blessings of modern civilization."—*Schaff.*

Ver. 10. We sought to go forth into Macedonia.—In this verse the writer of the Acts adopts the style of an eye-witness, and writes in the first person,—*we.* From this it appears that Luke joined the missionary band first at Troas. Connecting the

severe illness of the apostle during the Galatian visit (ver. 6 and Gal. 4 : 13-15), from which he had so recently recovered, the supposition that Luke, the "beloved physician," associated himself with Paul at this juncture, and watched over his health is not without foundation. At Philippi, however, Paul and Luke parted company, the latter apparently remaining behind. In the course of the Apostle's third missionary journey, he again and apparently at Philippi (Acts 20 : 6) joined the missionary company; and from that period until the arrival of Paul at Rome as a prisoner, and the very close of the Acts, he was in close attendance upon him. In the very last of his epistles Paul, writing in the full expectation of a violent death, makes mention of Luke again, who with noble constancy staid with him when others had left him or forsaken him. (2 Tim. 4 : 11).—*Ibid.*

Ver. 13. A place of prayer.—This word *proseucha* [Greek] was the designation of a structure, frequently open to the sky, erected for the purposes of Jewish worship. There was evidently but a very small colony of Jews at Philippi, owing no doubt to the fact that it was rather a military than a commercial city. This accounts for there being no regular synagogue there; the *proseucha*, or place of prayer by the river-side, was the substitute for the synagogue.—*Ibid.*

Ver. 18. But Paul being grieved.—Being molested, troubled, offended. Paul was grieved, probably, because the system under which she was acting was a part of a vast scheme of delusion and imposture, which had spread over a large portion of the pagan world, and which was then holding it in bondage. Throughout the Roman empire, the inspiration of the priestesses of Apollo was believed in, and temples were everywhere reared to perpetuate and celebrate the delusion. Against this extensive system of imposture and fraud, Christianity must oppose itself; and this was a favorable instance to expose the delusion, and to show the power of the Christian religion over the arts and powers of imposture. The mere fact that in a very few instances—of which this was one—they spoke the truth, did not make it improper for Paul to interpose. The fact would only tend to perpetuate the delusion, and to make his interposition more proper and necessary. The expulsion of the evil spirit would also afford a signal proof of the fact that the apostles were really from God—a far better proof than her noisy and troublesome proclamation of it would furnish.—*Barnes.*

Ver. 20. And brought them to the magistrates.—The charge which they wished to substantiate was that of being disturbers of the public peace. All at once they became conscientious. They forgot the subject of their gains, and were greatly distressed about the violations of the laws. There is nothing that will make men more hypocritically conscientious than to denounce, detect, and destroy their unlawful and dishonest practices. Men who are thus exposed, become suddenly filled with reverence for the law or for religion; and they who have hitherto cared nothing for either, become greatly alarmed lest the public peace should be disturbed.—*Ibid.*

Ver. 21. And teach customs.—They meant to charge the apostles with introducing a new mode of worship and a new religion, which was unauthorized by the Roman laws. This was a cunning and artful accusation. It is perfectly evident that they cared nothing either for the religion of the Romans or of the Jews. Nor were they really concerned about any change of religion. Paul had destroyed their hopes of gain; and as they could not prevent that except by securing his punishment or expulsion, and as they had no way of revenge except by endeavoring to excite indignation against him and Silas for violating the laws, they endeavored to convict them of such violation. This was one among many instances where wicked and unprincipled men will endeavor to make religion the means of promoting their own interests. If they can make money by it, they will become its professed friends.—*Ibid.* Which are not lawful for us to receive.—Servius says, "Care was taken among the Athenians and Romans that no one should introduce new religions. It was on this account that Socrates was condemned, and the Chaldeans or Jews were banished from the city." Cicero says, "No person shall have any separate gods or new ones; nor shall he privately worship any strange gods, unless they be publicly allowed." Wetstein says: "The Romans would indeed allow foreigners to worship their own gods, but not unless it were done secretly, so that the worship of foreign gods would not interfere with the allowed worship of the Romans, and so that occasion for dissension

and controversy might be avoided. Neither was it lawful among the Romans to recommend a new religion to the citizens, contrary to that which was confirmed and established by the public authority, and to call off the people from that. It was on this account that there was such a hatred of the Romans against the Jews."—*Ibid.*

Ver. 22. The magistrates rent their garments off.—As was the custom when criminals were ordered to be scourged, they commanded the lictors—the executioners—violently to pull off the clothes of the condemned.—*Rev. Com.* Commanded to beat them.—The custom was with the Romans to inflict blows with rods upon the naked body. In his catalogue of the sufferings he had endured (2 Cor. 11 : 25), Paul relates how "thrice he was beaten with rods, and of the Jews five times had received forty stripes save one." (2 Cor. 11 : 24; Deut. 25 : 3.) He endured here, we are told, many stripes, there being in the Roman practice no such merciful restriction as that existing in the law of Moses. The arrest, punishment, and subsequent imprisonment were ordered and carried out with such haste that the plea of Roman citizenship urged by Paul was not listened to, even if made.—*Rev. Com.*

Ver. 23. And when they had laid many stripes on them.—The Jews were by law prohibited from inflicting more than forty stripes, and usually inflicted but thirty-nine. 2 Cor. 11 : 24. But there was no such law among the Romans. They were unrestricted in regard to the number of lashes, and probably inflicted many more. Perhaps Paul refers to this when he says (2 Cor. 11 : 23), "In stripes above measure," *i. e.*, beyond the usual measure among the Jews, or beyond moderation.—*Barnes.*

Ver. 24. The inner prison.—In a Roman prison there were usually three distinct parts; 1. The *communiora*, where the prisoners had light and fresh air; 2. The *interiora*, shut off by strong iron gates with bars and locks; 3. The *tullianum*, or dungeon. The third was a place rather of execution, or for one condemned to die.—*Rev. Com.*

Ver. 25. And at midnight.—Probably their painful posture, and the sufferings of their recent scourging, prevented their sleeping. Yet though they had no repose, they had a quiet conscience, and the supports of religion.—*Barnes.*

Ver. 32. They spake the word of the Lord.—This refers to the detailed instruction in the religion of Jesus, which Paul and Silas forthwith proceeded to give, explaining the practical meaning of faith in Jesus.—*Rev. Com.*

Ver. 33. And washed their stripes.—This same man, a few hours before, had thrust them into the inner prison, and made them fast in the stocks. He evidently had then no concern about their stripes or their wounds. But no sooner was he converted, and his heart changed, than one of his first acts was an act of humanity. He saw them suffering; he pitied them, and hastened to minister to them and to heal their wounds.—*Barnes.* Chrysostom comments thus: "The jailor washed them, and he was washed himself. He washed them from their stripes, and he in turn was washed from his sins."—*Rev. Com.*

Ver. 34. Rejoiced greatly.—It may be remarked here that the church at Philippi, of which the jailor's household and that of Lydia were the nucleus, were very dear to Paul. From his imprisonment in Rome he wrote the Epistle to the Philippians, which is one of the most cheerful and buoyant productions in all literature. There he urges them again and again to "rejoice in the Lord," and so precious are the members of the Philippian church to him that he calls its members "his joy and crown." Chap. 4 : 1.—*Ibid.*

"SKETCHES FROM THE LIFE OF PAUL."

I HAVE read this work with the deepest interest, and can endorse what others have said of its value. The life and labors of the apostle present us an example that it will do for us to imitate; and the lessons drawn from them in this work are of the greatest practical importance to those who would be overcomers in these last days of peril and apostasy. All should read it. It will be a means of grace to those who read it prayerfully. We need all the help within our reach to prepare us for the trials and temptations we shall meet in the closing scenes of probation. We shall need the Spirit which has sustained those who have been called to lay down their lives for their faith in Christ. For this end, all that can help us in searching our hearts and detecting our inmost motives is of great value to us.

R. F. COTTRELL.

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., AUG. 21, 1883.

URIAH SMITH, Editor.

J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

FROM THE EAST.

BRO. P. H. WINTERSTEIN writes us from Jerusalem, Palestine, under date of June 18, 1883, that there are three others in that city, besides himself, who, as Christians, are observing the seventh-day as the Sabbath of the Lord, on which day they meet together for his worship, calling it the Lord's day, as it really is. There are some 20,000 Jews in the city who also keep the seventh-day, and in reference to whom he expresses a hope that they may soon keep it in obedience to the authority of Christ, as well as that of the Father.

In reference to the prospect of soon-coming political changes in that quarter, he says:—

"The Turkish power is calling out more troops, and those stationed here are drilling as they are not in the habit of doing at this time of the year. There has been a call for 5,000 of the reserve from this section; that is, of those who have served their five years, and are supposed to be exempt from any further service. However, we see the nations are getting ready for the last great struggle; and we thank Him this morning, who will confound them in all their might. We look forward to the close of the terrible slaughter, and know that then that Great Prince will 'stand up' and deliver his people. The Lord, he is God; he is almighty and will do it."

GREAT PROJECTS.

IMMENSE projects seem to be a special characteristic of the present age. The proposal to tunnel the English Channel, in reference to which considerable has already been done; the connection of the Atlantic and Pacific oceans by a ship canal across the Isthmus of Panama, a work already under way; the flooding of the Great Sahara by a canal from the Mediterranean; and a second canal across the Isthmus of Suez; are projects with which the public are already familiar.

And now comes another great scheme which is nothing less than to make Jerusalem a seaport by flooding the great hollow of the Jordan valley and the Dead Sea, by a canal from the Mediterranean sufficient in width and depth to float the largest ships. The *Interior*, of Chicago, thus speaks of it:—

"The project of building a second canal across the Isthmus of Suez has been followed by a proposition to turn Jerusalem into a seaport by bringing the Mediterranean into the heart of Palestine. So far as at present outlined, the scheme includes a canal twenty-five miles in length, from Haifa, in the bay of Acre, through the plain of Esdraelon to the Jordan valley. The depth of the proposed canal is to be forty feet, and its width two hundred feet. This work will bring the waters of the Mediterranean into the deep trough of the Jordan, 1,300 feet below the sea level, and will extend by way of the sea of Galilee to the Dead Sea. It is further proposed to construct a canal along the wady that reaches from the southern shore of the latter sea to the head of the gulf or Akaba, twenty miles in length, and thus connect with the Red Sea. If this plan is successfully carried out, it is expected that an inland sea about two hundred miles long, varying in width from three to ten miles, and deep enough to float vessels of the largest size, would extend from the Mediterranean to the Dead Sea. An English

company, with the Duke of Marlborough at its head, has been formed to survey the Jordan valley, sound the Dead Sea, and explore the deserts. They propose to pay \$5,000,000 as indemnity to the natives who own the tract of Holy Land to be submerged by the meeting of the two seas."

SUNDAY FOR WOODCHUCKS.

A SOMEWHAT amusing episode in connection with the present agitation for a better Sunday observance lately occurred in a neighboring town. A brother who was present on the occasion, thus describes it:—

"In the town of F——, Mich., as the town-meeting drew near its close, the question was raised whether a bounty should be placed on woodchucks, which are such an annoyance to the farmers. After it had been decided that a twenty-cent bounty should be given for each woodchuck killed, a prominent townsman (orthodox) moved that no bounty be paid for woodchucks caught on the Sabbath (Sunday). There was no second to the motion, but considerable demurring; and some were heard to say that if there was any Sabbath, it was the seventh day. The meeting soon closed without anything further being urged on the subject by our orthodox friend."

As the matter terminated so abruptly, the design in regard to just the status of the woodchuck on Sunday, is left somewhat in doubt. Whether it was to be stipulated that the woodchuck should duly regard the institution, by religiously resting in his hole during that day, or whether he could then go forth and commit his depredations at will, with none to molest or make him afraid, must, until further developments, remain a matter of conjecture.

THE GREAT WEEK OF TIME.

EVENTS OF THE SEVENTH THOUSAND YEARS.

Sixth and Last Article.

IN the first article of this series concerning the great week of human history, we showed that the day of Judgment was appointed as early as the creation of the angels, and that the creation of intelligent, accountable beings made such a day necessary even though neither angels nor men had ever sinned. God has seen it necessary that the fidelity of all intelligent beings should be tested during a certain period, and he has therefore appointed a day of examination and decision to arrive at the end of this period, in order that the result in the case of angels and of men may be declared, and after that decision, those who are found overcomers will never be in danger of falling into sin.

It was not therefore inconsistent that the day of Judgment should be appointed for innocent beings; and it was highly proper that the time of that event should be indicated to our first parents in their innocence. We think that God chose the period of six days such as are known to man for the work of creation in order to represent to man that in six days of 1000 years each, days such as are known to God, he would accomplish the period assigned to man before the Judgment. 2 Pet. 3:7, 8. That the great week of 7000 years was indicated by the first week of time has been the judgment of many of the wisest and best of men for the period of more than two thousand years.

The law of Moses was designed to represent the good things to come through Christ in the same manner that a shadow represents the tree by which it is cast. Heb. 10:1. This was true in a special sense of the three festivals, the passover, the pentecost, and the feast of tabernacles, and of the seven annual sabbaths connected with these feasts, and of the twelve or thirteen new moons of each year, and of the sabbath of the seventh year.

These are enumerated in Col. 2:14-17, where the Greek word for sabbath is plural, and all the things mentioned are said to be the shadow of things to come. They are ordained in Lev. 23:4-8, 15-21, 24, 27-43; 25:1-5; Num. 10:10. They are distinguished from the Sabbath of the Lord in Lev. 23:38; for the Sabbath of the Lord belongs only to the moral law (Ex. 20:8-11), and it points backward to the creation and not forward to the renewing of the earth, and it will be an eternal memorial of the Creator in the new earth. Isa. 66:22, 23.

The week of years in which, after the land had been cultivated six years, it was to remain without cultivation the seventh (Lev. 25:1-7), is certainly a type of the great week of 7000 years, in which, after the earth has been cultivated by its inhabitants during 6000 years, it will remain uncultivated and desolate during the seventh period of 1000 years while the Judgment takes place. But this is not all. After seven of these weeks of years came the year of jubilee. Lev. 25:8-10. In this year liberty was proclaimed throughout all the land to all its inhabitants, and every man returned to his own inheritance. This signifies that after the great Sabbath, during which the earth will remain uncultivated for 1000 years, the great week of 7000 years being finished, the curse will cease, after having consumed the earth with all who are wicked. Then the earth will be created anew by the power of God, and all the just will return to their inheritance in the new earth, and never know sin nor sorrow any more.

The seventh period of 1000 years commences with the resurrection of the martyrs, and of all those who have not worshiped the beast nor his image. Rev. 20:4. This period terminates at the resurrection of the unjust. Rev. 20:5. As the dead in Christ are to be raised at the second coming of Christ (1 Cor. 15:23, 51, 52; 1 Thess. 4:16, 17), we know that this period of 1000 years will commence at the sound of the last trumpet. Peter seems to assign the period of 1000 years to the day of Judgment (2 Pet. 3:7, 8), and John expressly assigns this period to that grand event. Rev. 20:4.

At the commencement of the 1000 years our Lord will descend from Heaven with power and great glory, with the voice of the archangel and with the trump of God. Matt. 24:30, 31; 1 Thess. 4:16, 17. The saints, whether living or dead, will be changed to immortality in a moment, and caught up to meet the Lord in the air. 1 Cor. 15:51-55; Heb. 11:39, 40; Phil. 3:20, 21. The Saviour will take them to the New Jerusalem, the house of his Father, where he has prepared a place for each of them. John 14:1-3; Rev. 7:9-17; 19:1-9. Here they will sit down with Christ on thrones of judgment to examine the books with respect to wicked angels and wicked men. Rev. 20:4; 1 Cor. 4:5; 6:1-3; Dan. 7:22. The saints will not decide the question whether those whom they judge shall be saved or lost, for this was decided already when Christ separated the just from the unjust at the sound of the trumpet. Their work will be to examine the books, that the measure of every man's guilt may appear, for God will reward all men according to their works. Rom. 2:5-8; Matt. 16:27.

At the commencement of the 1000 years will occur the events of the seventh plague. Rev. 16:17-21. In the battle of the great day the slain of the Lord will be from one end of the earth to the other. Jer. 25:30-38; Rev. 19:11-21. The great earthquake will turn the earth upside down, and the great hailstones will complete the destruction of the sinners then living upon the earth. Isa. 24:18-23; Rev. 16:18-21; Isa. 28:17; Job 38:22, 23; Ps. 46:1-3. The earth will become without form and void, as it was at the commencement, when God called it the abyss.

Compare Jer. 4:23-25; Gen. 1:1, 2; Rev. 20:1-3. The binding of Satan at the commencement of the 1000 years is by the destruction of his subjects and he will then be confined to the ruined earth as his prison. When the high priest finished his work for the people of God in the earthly sanctuary, he put their sins upon the head of the scapegoat. Lev. 16:7-10, 15-22. This represents the case of Satan when he shall be confined in the desolate earth after Christ has finished his work as High Priest.

Some time before the 1000 years terminates, the holy city will descend upon a place prepared for it upon the earth; for at the end of that period the wicked dead come forth from their graves, and Satan, being loosed out of his prison, goes out to deceive them and to induce them to make a final assault upon the city of God. Rev. 20:5, 7-9. When they are thus brought into the presence of Christ, the dreadful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," will then be pronounced upon them. Matt. 25:41. Then the fire from God out of Heaven will fall upon them to devour them, and they will receive their punishment in the presence of the Lamb and the holy angels. Rev. 20:9; 14:10. The earth will become a great lake of fire, and will be wholly melted. Rev. 20:14, 15; 2 Pet. 3:7-13. Mal. 4:1-3. The second death will consume the wicked, and the new heaven and the new earth will be created, in which the just will dwell eternally, and God will be all and in all. Rev. 21:1, etc; 1 Cor. 15:28.

J. N. A.

CAMP-MEETING IN VIRGINIA.

THE first S. D. Adventist camp-meeting ever held in this State has just closed. It commenced the evening of Aug. 8, and closed the following Tuesday morning. The camp was located at the foot of one spur of the Blue Ridge, two and one-half miles from the village of New Market, from whence an extended and beautiful view of the Shenandoah Valley could be obtained, with the Alleghany mountains in the distance. It was a fine prospect indeed. We have seen few more so.

Because of bad connections and hinderances in starting, we did not reach the ground till Sabbath-day. Eld. Van Horn had preceded me, and with Eld. Corliss, was carrying on the meeting. We were happily surprised to find one hundred and fifty Sabbath-keepers on the ground, and a larger attendance of those not of our faith on the Sabbath than we have seen at any other meeting this season. The attendance was excellent, and the spirit of the meeting good.

On Sunday there were perhaps from one thousand to fifteen hundred present. This, considering the meeting was four and one-half miles from the railroad, and that another camp-meeting was in progress seven miles away, was rather remarkable. It was said that a large train of passengers were intending to attend our meeting, but it being so far away they went to the other meeting. This shows the importance of locating our meetings where they are most accessible to the public.

Our meeting did not differ greatly from the ordinary meetings of like character, with which our people are so familiar. On Sunday there were really about six discourses given, some in the morning for our own people concerning the importance and extent of the work, then three discourses on theoretical points to the people who had come in.

On Monday we raised \$350 in pledges for a reserve fund; also on camp-meeting expenses, \$75. We had an excellent spiritual meeting at midday, and thirty or forty came forward for prayers, and God's tender spirit was present to melt our hearts down in tenderness. In the afternoon seven were baptized, and the meeting closed

on the following morning with an excellent spirit.

We were happily surprised to find the work so far advanced in Virginia. There are probably two-hundred Sabbath-keepers in the State. The power of truth to mold the hearts of the people is as plainly evident here as in other places where we have visited. The present truth comes the nearest to eradicating Mason's and Dixon's line of anything we know of. It can unite Americans, Germans, Scandinavians, French, Russians, and men and women of all creeds. Men from the North and South can shake hands with love and union in their hearts. Thank God for such a truth. It certainly has the right ring to it. We formed pleasant acquaintances here which we trust will never be forgotten.

The work started in this State principally by the efforts of Brn. E. B. Lane (deceased) and J. O. Corliss, who went there at their own expense and preached the truth some two years. They labored hard, and made quite a stir. After they left, the work lagged for several years. Others living there have labored some, and kept the spark alive. The General Conference, at the earnest appeal of the delegate from that field last winter, sent Eld. Corliss there this year. A Conference was organized, and efforts have been made to set things in order, and get the people to lift with their means. Some success has been the result. But this is the hardest point to be learned in southern fields. Money comes harder than in the north, because the people are poorer. Wages are far less there. But there is still another reason why people do not donate of their means. They do not generally believe in supporting men in the ministry very liberally, and when they come into the truth, it is hard to make them realize the necessity of giving of their means very much to help forward the work. Hence men cannot go out to labor much of their time, but must labor to support their families.

The cause in Virginia might be far in advance of what it is, had their local labor been supported. Gifts which might be useful were rusting at home, while the General Conference sent labor there at their own expense. We could not see but that there was a reasonable amount of means at the command of the people, as much as is ordinarily seen among our smaller Conferences. As far as we can see, labor in Virginia meets with as good success as in many other fields. The people are even more ready to come out to meeting, and those who have come into the truth are many of them of good talent and of moral worth. We hope they will see the importance of paying tithes and sustaining their own work before the cause runs down on their hands. On the whole, we were much pleased with our visit to Virginia, and the brethren were enthusiastic to have another camp-meeting next year. Bro. Corliss goes to North Carolina to spend a few weeks before attending the southern camp-meetings.

GEO. I. BUTLER.

WHO WILL ENDURE?

WE are in the time of patience. "Here is the patience of the saints." It is the time of the "patient waiting for Christ." The promise is to those that endure to the end. Many have already gone back, "having loved this present world." And there are numbers whose epitaph might be written: "Became exalted and fell." The question is of the most serious import, Who will endure?

"Let him that thinketh he standeth, take heed lest he fall." Those who stand will stand by faith. Love of popular applause, love of wealth, of fashion, and worldly pleasures and amusements, will drive out faith and leave one to the deceptions of Satan. Is your faith weak? There are evidences enough to make it strong.

Faith should be cultivated by reviewing the evidences. We have long since had warning from the Spirit of God, that all, the young, as well as others, should study the evidences of our position, so that each should know for himself why he believed; and that the time would come when those who leaned upon others for their faith would fall. That time is right before us. Cultivate faith. Beware of unbelief.

Some things we see which are astonishing. The evidences of the truth of the Scriptures are increasing as prophecies are being fulfilled. There never were stronger reasons for faith than there are now. And yet infidelity is increasing. Professed Christians, ministers as well as others, are going into infidelity. Some utter jeers against the word of God, openly mocking its revelations. The scoffers of the last days are here. They deride the revelation which God in mercy has given us, and trample under foot the Son of God, and taunt the doctrine of his coming again. Say they, "Where is the promise of his coming?"

Again, the evidences that we are in the last days are continually multiplying. The last merciful warning, that of Rev. 14:9-12, is encompassing the globe. The evidences that the hand of God,—the inspiration of his Spirit,—is in this work have been increasing for the past thirty years and more. They never were stronger than they are now. Yet with all the advantages we enjoy, many will love the world, give up their faith, and be lost. Who will endure? It will be those who turn from the influence of the world, cultivate faith in God's word and work, and devote themselves and all that they have to the cause of God and the salvation of souls. My brother, my sister, have faith in God, consecrate all to him,—yourself and all your talents of whatever kind,—walk in all the light which God has given, and you will have a faith that will endure till our Lord shall say to you, Well done, good and faithful servant.

R. F. COTTRELL.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

CHURCH MANUAL.

(Continued.)

THE DISBANDING OF A CHURCH.

It sometimes occurs that through deaths, removals, or other causes, churches are so far reduced in numbers or weakened in influence that it is thought best to disband them. Whenever this is the case, a church desiring to take the step in question ought to proceed as follows:—

1. Let a meeting of the church be called, and the propriety of disbanding be carefully and prayerfully discussed.

2. If two-thirds of the members of the church vote in favor of disbanding, that fact should be communicated to the State Conference at its next session.

3. If the Conference favor the proposed action of the church, then the officers of the latter should appoint a definite time to attend to the matter, making the notice general, and specifying the object of the meeting in question.

4. After the meeting is duly opened, letters should be granted by vote to all the members of the church. Each of these letters should specify definitely the church with which the individual receiving the letter is to unite.

5. The record of the church should then be sent to the Secretary of the State Conference, in order that he may preserve it for future reference.

In case the time for the session of the State Conference is so far removed that it is thought desirable that a church should be disbanded before

the time is reached, application can be made to the State Conference Committee to grant the privilege of doing so. Steps to be taken under these circumstances will be the same as those spoken of above, so far as meetings, voting, letters, etc., are concerned.

THE ADMINISTRATION OF BAPTISM.

Seventh-day Adventists never administer baptism by any other mode than that of immersion. If persons who come to the faith from other churches feel satisfied with the immersion which they received when they united with those churches, they are not required to be baptized again. Nevertheless, it is recommended that such individuals should be re-baptized, if after listening to the reasons for such a course, they shall become satisfied that it is a proper one.

As the act of baptism is one of the most solemn in which a believer in the Lord Jesus ever participates, the circumstances attending its administration ought to be made as impressive as possible.

The place where it is to transpire should be selected with great care. Pains should be taken to find a situation every way pleasant and inviting. The approaches to it should be high and dry, and such as will furnish ample standing room for the congregation where they can view the ceremony to advantage. The water should be clear, about two and one half or three feet deep, and the bottom of the stream or lake should be free from mud.

The day having arrived on which baptism is to be administered, the church should assemble at its regular place of worship. If a minister is present, it is customary to have a sermon delivered either directly upon the subject of baptism, or some other topic adapted for the occasion.

The other exercises being over, the minister or elder, as the case may be, should invite the candidate to take a position in front of the congregation. At this point it will be proper for the administrator of the ordinance to address to the candidate such remarks as will be calculated to impress him and the people with the solemn character of the ordinance which is about to be administered. When these remarks are ended, the candidate should be requested to rise and give expression to his determination to devote himself thereafter to the service of God, and relate briefly his experience in the Christian life. He should then be questioned respecting his adoption of the fundamental principles of the Seventh-day Adventist faith, and his desire to unite with the church. If his examination prove to be satisfactory in every respect, the reading of the covenant is the next thing in order. The candidate having assented to it, it would be proper for some one to move that he be admitted into the church upon baptism. This motion having been seconded and carried, the minister or elder ought, in behalf of the church, to extend to him the hand of fellowship.

At this stage of the meeting, (or earlier, if opportunity offers), a few remarks might be made concerning the manner in which candidates for baptism ought to be dressed when they enter the water to receive that ordinance. Unfortunately, some persons have very incorrect notions on this point. They array themselves in cast-off clothing, apparently fearing that the water might injure their better apparel. The result is that the candidates sometimes appear in a dress so shabby that it reproaches the cause of Christ. As baptism usually takes place but once in a life-time, and as its associations are the most sacred of any connected with the Christian life, we can well afford, if necessary, to wear on this occasion, clothing which shall at least be respectable. We do not mean by this that it should be costly. It would be improper for the candidates to array themselves at such a time in silks or satins. Neither

should they be decked with gold or pearls, or ornaments of any kind. Should they present themselves with jewelry upon their persons, the minister ought to decline to baptize them until it is removed. The dress worn should be plain but tasteful. A calico dress is preferable on such an occasion to one made of woolen goods, as the former wets through immediately and sinks, while the latter, in common with water-proof goods, inclines to float upon the surface. It is an excellent practice to provide baptismal robes for the female candidates. Weights should be inserted in these robes sufficiently heavy to sink both the robes themselves and the skirts worn by the candidate.

When the water is cold, or the weather is chilly, those who are to be baptized will do well to put on more underclothing than common. This will prevent them from becoming chilly upon entering the water or after they withdraw therefrom.

After the meeting for the examination of candidates is closed, the minister or elder should invite the candidates for baptism to meet him at a stated place before going to the water. When they are assembled, he can see to it that they are properly arrayed for baptism, and give them such instruction as he may think proper. It will be well for him to explain to them at that time the necessity of being calm, surrendering themselves fully into his hands, inhaling the breath just before they go under, and expelling it just as they are raised out of the water, dropping the head backward a *little* as it touches the water, etc.

When the administrator and the candidates can walk or ride together to the place of baptism, it has a much better effect than if they go thither one by one.

Upon reaching the water, the singers should be gathered together in one place. They should sing a hymn at the commencement, and another at the close, of the exercises, and occasionally an appropriate verse while the minister is leading the candidates into and out of the water.

Proper persons should be stationed on the river bank to assist candidates in going to and coming from the water. Where it is possible, rooms should be obtained near the place of baptism, to which the candidates can resort for the purpose of changing their clothing.

When all the other arrangements have been fully made and the first hymn sung, prayer should be offered. At this point it is customary for the minister to go into the water alone for the purpose of selecting the precise spot where he proposes to immerse the candidates. As he enters the water, he should, with a few becoming words, request respectful silence on the part of those assembled while the administration of the ordinance is going forward.

When the proper time has at last been reached, the minister should lead the candidate slowly, and solemnly to the spot where he proposes to baptize him. As he does so, he will do well to address to him a few words of assurance and instruction. Having reached the desired spot, the administrator should take a firm hold of the candidate, uttering the following words: My brother, (or sister), I now baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Suiting the action to the word, he should slowly move the body of the candidate in a backward direction until the head touches the water, then by a sudden movement, the candidate should be plunged beneath the surface to a sufficient depth to cover every portion of his person with water. This accomplished, he should be lifted to a standing position again. Just as he emerges from the water, it is customary for the administrator to pronounce the word "Amen."

Before the candidate is baptized let him clasp

his hands on his breast, then let the administrator with one hand take a firm hold of the clothing on the back of the candidate and pronounce the words I now baptize you, etc., with the other hand uplifted. This done, let him with the hand which has been uplifted, take a firm hold of the hands of the candidate, lowering him into the water as directed above.

After all the candidates have been baptized, let a closing hymn be sung, and the benediction pronounced. Those who have been immersed would do well to change their clothes as soon possible rubbing themselves perfectly dry in the meantime with towels to avoid taking cold.

No person should be baptized until it is first ascertained that he expects to unite with some particular church.

W. H. L.

(To be continued.)

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*Dr. Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

THE THIRTY PIECES OF SILVER.

What was the value of each of the silver pieces spoken of in Matt. 26:15, and also that of the penny mentioned in Matt. 20:2? P. W. B.

Ans. 1. There is some difference of opinion among scholars as to whether the pieces of money spoken of in Matt. 26:15, were the same as shekels. The Revision Commentary, which is the latest authority we have, makes the thirty pieces of silver equal to about twenty dollars. That is, a piece of silver, according to this estimate should be valued at about sixty-six and two-thirds cents.

2. According to the same authority, the penny, spoken of in Matt. 20:2, is equal to sixteen cents of our money.

COMMENCEMENT OF PAUL'S PREACHING.

I heard a minister claim that Paul did not preach for at least three years after he was converted. He based his argument on Gal. 1:18. How do you understand this matter? A. W. B.

Ans. The minister of whom you speak was in error. Paul commenced to preach as soon as he received his sight, etc. Acts 9:18-20. He continued to preach in Damascus until persecution made it necessary to flee from that place. Going into Arabia, he remained there a certain time. Returning to Damascus, Gal. 1:17, he remained there three years, and then went up to Jerusalem to consult with Peter. Verse 18.

SLEEPING ON THE SABBATH.

Is there anything in the Bible which would prohibit our sleeping all day on the Sabbath, provided we desire to do so? D. N. M.

Ans. There is nothing to prohibit sleeping all day on the Sabbath, in the form of an explicit statement found in the Scriptures. It is very clear, nevertheless, that such a course would not accord with the objects for which the Sabbath was given. It is to be kept holy. This implies something more than mere rest. It suggests the thought that the mind should be exercised in religious contemplation and worship. To do this to the best advantage, abstinence from labor would be necessary in order that the mind might occupy itself wholly with the things of God. I do not think that it would be safe to say that taking a short nap on the Sabbath, when the mind has become weary with reading, study, and prayer, would be inadmissible in all circumstances. Reason should govern in this as in all matters. We should take such a course as would enable us to give as much time and thought to the consideration of religious themes as is possible on any given Sabbath-day. Sleeping should be avoided, as said above, unless its indulgence for a brief time would better qualify us during the remainder of the day, to meditate upon heavenly themes. No man has a right to labor so hard, and rob himself so fully of sleep during week-days, that he feels compelled to sleep through a large portion of the Sabbath-day in order to make up for sleep lost previously.

PRAY!

If you never prayed before, pray!
Truth hath need of prayers to-day,
Satan's minions crowd the way.
Pray! Pray!

Faint at sight of rushing tide,
Coward feet quick turn aside,
Loth with Jesus to abide.
Pray! Pray!

Leaders bend to siren hand,
Go at touch of golden wand,
Sell for pottage all the land.
Pray! Pray!

Many, too, for tinsel toys,
Epaulets, and base alloys,
Trade the future's fadeless joys.
Pray! Pray!

Hear you not the Saviour's call,
"Snares are set alike for all,
Watch and pray, lest ye, too, fall!"
Pray! Pray!

"Cut away from living root,
Voice and life alike are mute,
Withered branch can bear no fruit."
Pray! Pray!

Budding fig-tree lifts her head,
Eastern skies aglow with red,
Betoken true what prophets said.
Pray! Pray!

Our redemption now is nigh,
Lift, oh lift the ceaseless cry,
"Let the Day-star dawn on high!"
Pray! Pray!
—S. Rozana Wince.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

THE BRITISH MISSION.

THAT the readers of the REVIEW may gain some idea of the situation in this mission I will quote the following from the British Supplement to the *Signs* No. 30:—

"God, that comforteth those that are cast down, comforteth us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more." 2 Cor. 7:6, 7. When the apostles were engaged in their self-denying labors, away from home and friends, how their hearts were cheered to meet those who could pray with them, and with whom they could take sweet counsel, and who could also tell them of the progress of the gospel in other parts. Such occurrences caused them, as when at Appii Forum, to *thank God and take courage*.

"As mission workers here in Great Britain, we have been much encouraged the past week with the presence of Bro. and Sr. Whitney and their companions in travel. This brother is from the State of New York, U. S. A. He is on his way to Bâle, Switzerland, to unite with those who are engaged in the French and German mission, which has its headquarters at that place. Hearing from these friends of the progress of the cause in older fields has comforted our hearts, while their presence and counsel inspires us with new courage to toil on in the place where in the providence of God we may be called.

"Bro. John reports an increase of interest among those who attend his open-air services at Grimsby, Louth, and Ulceby. He finds many who seem desirous to know and obey the whole truth. Bro. Drew, notwithstanding the efforts made by some to hinder his work, is meeting with good success. His sales in one week, amounted to about £6 10s., besides his free distribution. He says: 'It is evident that the Lord is opening our way more and more each week, but we get anxious sometimes to see it open faster.' May the Lord give success in winning souls to the truth through the grace of Christ; for without him, all our efforts are vain."

J. N. LOUGHBOROUGH.

MASSACHUSETTS.

READING.—During the past week my attention has been occupied considerably with camp-meeting matters, so that we have not held as many meetings as usual. Last Sabbath we had an ex-

cellent meeting, and on Sunday the tent was well filled. We confidently expect to see several others embrace the truth before our meetings close. We have now received upwards of \$60 on book sales, and \$25.87 donations.

We take down our tent this week and ship to the camp-ground, but we have secured a hall in which to continue our meetings as soon as camp-meeting is over.
D. A. ROBINSON.

Aug. 15.

NEBRASKA.

SUTTON, AUG. 9.—We commenced meeting in the tent about ten days ago. The attendance is not very large, but the interest is good. We have reached the Sabbath question. Some have already decided to obey, and we have hopes for quite a number more. Brethren, remember us in your prayers.
R. CONRAD.
H. SHULTZ.

MISSOURI.

HIGGINSVILLE AND AULLVILLE, AUG. 14.—We closed our meetings at Higginsville Sunday night, Aug. 5. As a result of our labors there, five signed the covenant, \$34.65 worth of books and tracts were sold, and four subscribers obtained for the REVIEW.

We have given four discourses at Aullville, and thus far have had a good hearing. Many of the people receive us kindly and seem glad to make our acquaintance. The way thus far opens favorably, and we hope for good results. Pray for us, brethren.
R. S. DONNELL.
J. W. WATT.

INDIANA.

HARTFORD CITY, BLACKFORD Co., AUG. 14.—Our meetings here are very interesting. The large tent is filled every night by the best class of people. Our wants are well supplied. Books sell quite freely, and we hope for good results. Our collections have been good.

The M. E. camp-meeting begins at this place this week, but we do not fear its injuring our interest, as there is a regular admittance fee, and it is causing much dissatisfaction. We ask the prayers of our people in behalf of our work here.

The company at Dunkirk have regular meetings established, and have been kindly granted the use of the Baptist church. Spiritual life is taking hold of a majority, and the unclean things are being set aside, especially tobacco.

Bro. J. W. Covert is now at home caring for his harvest. His work as a canvasser has been very efficient, both in scattering our literature and in inducing an attendance at the tent. Where we now are, a large field is open for this work, and we hope for his speedy return.
J. P. HENDERSON.
O. C. GODSMARK.

ILLINOIS.

AMONG THE CHURCHES.—It has been some time since I reported through the REVIEW; however, I have not been idle. During the Spring and Summer I have visited Martinsville, Greenup, Willow Hill, Janesville, Oakland, Lovington, Sadorus, Clinton, Gridley, Mackinaw, and Bloomington. Have held quarterly meetings at most of these places. At Willow Hill there seems to be a good opening for labor; also at Farmington, near Janesville. During these meetings two or three made a start in the service of God, and some new ones commenced to keep the Sabbath. I baptized two, and two or three others are awaiting baptism.

Aug. 9, we pitched the tent in Hammond. This town is on the crossing of one branch of the Wabash, and the I. B. and W. It has only about three hundred inhabitants, and the country around is thinly settled. However, a good interest is manifested, some coming nine miles. We have held four meetings with an average attendance of about two hundred. Over three hundred were out last evening. Bro. Wood is with me as tent-master, and we expect Bro. Tait to come to our assistance this week. Pray for the work here.
Aug. 3.
C. H. BLISS.

IOWA.

DAVENPORT, AUGUSTA, KELLOGG.—Since my last report I have labored at the above named places. The attendance at Davenport was small, but

those who attended, appeared interested. We expect that two or three will accept the truth as the result. Our meetings with the church on the Sabbath were indeed interesting.

Was in Des Moines County July 19-24, and held eight meetings in a neighborhood about two miles from Augusta. A family has been keeping the Sabbath here alone for six years, and for five years, they have seen none of like faith. They had our publications, were taking the *Advent Tidende*, and appeared to be of good courage in the Lord. The interest among the neighbors was good.

Those who begun to keep the Sabbath at Kellogg are of good courage, and growing in grace. They have good meetings on the Sabbath, and prayer-meetings Wednesday evening. I am now on my way to attend the camp-meeting at Smithland.

My address until further notice will be Algona, Kossuth Co., Iowa.
E. G. OLSEN.

WISCONSIN.

MAPLE WORKS AND LOYAL.—According to appointment, I met with the church at Maple Works and Loyal, and had much liberty in presenting the straight testimony for these perilous times. The missionary work had received special attention. Over fifty-eight dollars was pledged to the canvassing fund, which was more than we really expected, as the few brethren at Maple Works had just finished their meeting-house. Their house is one of the best in the Conference, and an honor to the cause of God. I think they should have a protracted meeting sometime during the coming fall, also one at Loyal, which I think would increase their numbers, and revive the work of God in their midst.

I spoke two evenings in the tent at Mondovi, where Brn. Tenney and Stillman are having a good and promising tent-meeting. Some are already keeping the Sabbath, and many others are convinced. Eld. Brown of the M. E. church will try to defend the papal institution of Sunday-keeping, which we expect will increase the interest of the meetings.

I met my next appointment at Cascade for the Burnside church. Rain prevented some from coming; still we had a good meeting, and all seemed encouraged to strive on for the victory. The canvassing work was talked over freely, and I think some will engage in the good work before long. Forty-eight dollars was subscribed for this work. Union prevails, and therefore a growth in grace.
I. SANBORN.

KANSAS.

SEDGWICK, AUG. 8.—The meetings at Sedgwick closed Aug. 5. The apparent fruits of the effort are not as abundant as we could have desired; but there are four that we humbly trust are soundly converted to the truth. Many others are most favorably impressed, yet so ensnared that they feel just now unable to tear themselves from the enemy's grasp. On Sunday night, after the last discourse, nearly the whole congregation was deeply affected. The owner of the ground on which our tent has been pitched, though an ungodly man, was perhaps for the first time in his life deeply moved. Many hearty Godspeeds and warm expressions of sympathy attested that even those to whom we had preached cutting truths were our firm friends, and that God had opened their hearts. On Monday morning some who had not decided to obey, came to assist in taking down our tent, staying to the last, and with earnest entreaties asked our prayers. After we knelt and prayed with them, they bade us an affectionate farewell, expressing a desire to attend Sabbath meetings. The company from Alta had been present during the Sabbath and Sunday, also most of the friends from Clarion and Towanda.

A church was fully organized of the Alta and Lakin Center companies, the members numbering nineteen. They take the name of the Harvey Co. church of Seventh-day Adventists. The quarterly meeting of the Lakin Center company was held on Sunday. The ordinances were celebrated. About \$25 s. b. was paid, besides considerable that had been previously paid in. All expressed firm faith in, and love for, the Spirit of prophecy now manifest among us, and an earnest desire for such a consecration that God may be pleased to pour out his Spirit upon them in fuller measure. An aged brother of the S. D. Baptists expressed himself lifted from these "low grounds of sorrow."

It was sweet to see the happy faces and hear the words of comfort and joy in the Holy Ghost. We go to Halstead to unfurl the banner of Prince Immanuel. Pray for us. GEO. H. SMITH.

TEXAS.

PEORIA, AUG. 13.—After the camp-meeting, I remained with the little company at Waxahachie one Sabbath. As the result of our labors there, sixteen are keeping the Sabbath. The camp-meeting services were a source of great strength to them.

The following Sabbath and Sunday I was with the church at Cleburne, where we met the spirit which was so troublesome at the camp-meeting. The parties were persistent, and cried persecution. But without a dissenting voice their connection with the people of God was severed by a unanimous vote of the membership present.

On my way to Cleburne, while waiting for the train at Midlothian, a terrible storm came up, making a total wreck of a large two-story frame building in which were ten or fifteen men working. While extricating the poor unfortunates, my clothes were soaked with water, which, without a change, I wore for several hours. This, with the labor on Sabbath and Sunday, prostrated me with the billious fever. On Friday last, the fever was broken and at the commencement of the Sabbath, while I was sitting up visiting with my family, who had arrived from Waxahachie but an hour before, the alarm of fire was raised in the room occupied by Bro. and Sr. Stevenson. A large lamp had been knocked from the stand, and falling on the arm of the chair in which Sister Kittie was sitting, broke, and spilled the oil in her lap, which soon was all ablaze, as well as the room from which they fled to another, where she caught my wife and held her with a death grip till we succeeded in extinguishing the flames which had wrought a terrible work upon the lower part of her body and limbs. I then ran to their room and found the floor on fire, but soon conquered it without the loss of even a paper in the State Secretary's desk, which stood in the midst of the flames. The desk itself was marred. Bro. Stevenson, in trying to put the fire out, burned his hands badly, so much so, that the doctor expresses his fears that he may lose the left one. At this writing their sufferings are great. They crave the prayers of the people of God. We have not yet recovered from our great fright and extreme labor put forth in our weakened condition, which caused both myself and wife to take our beds; but we hope to rally soon.

The tract society workers, and the canvassers will continue to report and correspond as before, though it will doubtless be several weeks ere the secretary will be able to work. We shall see that the business is done. R. M. KILGORE.

OHIO.

ST. MARY'S, AUG. 10.—The number who have now signed the covenant is eighteen instead of nine as in our last report. W. H. SAXBY.

YELLOW SPRINGS.—We have now closed our tent effort in Yellow Springs, holding the last meeting Aug. 5. During the greater part of this time, nearly two months, I have done all the preaching. The attendance was not great at any time, our 26x36 tent being amply large for every occasion. Have sold about \$25 worth of books. Twenty adults have begun the observance of the Sabbath, and seem to be growing in the truth. A church of eighteen has been organized, with a fair prospect of additions. A lot has been secured and paid for, upon which to erect a house of worship. Money enough, or nearly so, has already been pledged to build the house. It is intended to build a house 26x40, and have it ready for dedication by the middle of October.

H. A. ST. JOHN.

MINNESOTA.

MERIDEN AND CANBY, AUG. 9.—Spent Sabbath and Sunday, July 28, 29, with the church at Meriden. The Lord came very near, and blessed the word spoken. Two young sisters followed their Saviour in baptism, and were added to the church. All seemed encouraged, and expressed a desire to go on in the way of the Lord.

Came from there to Canby. Have held six meetings, and celebrated the ordinances. The

sweet influence of the Spirit of God was felt and seen upon all his dear children. I now go home expecting to meet Eld. Olsen. Wish to be remembered in prayer by God's people.

L. JOHNSON.

GOOD THUNDER, AUG. 10.—We united our labors at the Ballard school-house July 25. The interest increased almost till we closed, Aug. 5. On account of harvest we defer regular meetings for the present. Three persons, heads of families, have signed the covenant. Several more acknowledge the truth, and we believe some of them will yet obey. Obtained two subscribers for the REVIEW, and gave away between two and three thousand pages of tracts. We feel to praise God for his goodness, and for the degree of freedom that we have enjoyed, while trying to present his truth to this people.

M. H. GREGORY.
WM. SOHRAM.

NEW YORK.

WEST CAMDEN, ONEIDA CO.—We closed our meetings here the 5th inst. The attendance at the last was good, and some are quite deeply impressed who have not yet commenced to obey. Six are quite firmly "established in the present truth," and four others promise to keep God's holy Sabbath-day. On Sunday afternoon three were baptized by Eld. Geo. W. Bliss. Five have united with the Williamstown church, and another will do so soon. This little company will meet every Sabbath for worship. Persecution is being stoutly waged against some of them, but this only drives them nearer to God.

Aug. 15.

E. E. MILES.
F. W. GIBBS.
C. E. HUTCHINS.

WEST CAMDEN AND TABERG, AUG. 14.—We were with Brn. Miles and Gibbs in West Camden at their closing meetings, and baptized three. Three others who accepted the truth had been baptized.

We began meetings here the 11th. The attendance is good, and the people listen with close attention. We are in the midst of a Catholic and Methodist neighborhood. We earnestly pray for the wisdom of serpents and harmlessness of doves, that we may lead some into the path of obedience to the truth.

Geo. W. Bliss.
F. W. Gibbs.
C. E. Hutchins.

MAINE.

PRESQUE ISLE, AROOSTOOK CO., AUG. 7.—Since my last report I have held meetings in Bridgewater, East Blaine, Blaine Corner, Presque Isle, Mapleton, and East Washburn. In nearly every place there has been a good outside interest, and the word spoken seemed to make a favorable impression. As the reasons of our faith and hope were presented, many were led to look upon us in a different light, and are now anxious to hear more.

One person in Presque Isle has recently embraced the truth by reading, and at the Washburn meeting, Aug. 4, with two others, went forward in baptism and united with the church. Another joined by letter. Upwards of \$60 has been pledged by this church to buy a new tent to be used in this part of the State as a mission tent. Over \$134 has been pledged for that purpose already.

The Lord has helped us in our meetings thus far, for which we feel thankful. The message is onward. May God help us to have more faith and courage in it.

J. B. GOODRICH.

FAIRBANKS AND JAY.—Commenced meetings in Fairbanks July 27. Have held, in all, fourteen meetings. Our congregations have ranged from twenty-five to one hundred and twenty-five. Most of the people are farmers, and during haying is their busiest time. But many of the people have never heard on the prophecies, and they have been very much interested in them. We reached the Sabbath question last Sunday afternoon and evening. About one hundred and twenty-five were out at both of these meetings. We have many warm-hearted friends who supply our temporal wants, and are interested in the truth. We expect there will be some honest souls here who will embrace the truth.

Sabbath, July 28, I attended the adjourned quarterly meeting of the church in Jay. We had an excellent meeting; four united with the church.

This church has doubled in members since our last camp-meeting. Some of the children there have also started in the service of the Lord. We need the prayers of our brethren.

S. J. HERSUM.

MICHIGAN.

VERMONTVILLE, AUG. 13.—Meetings continue here in the tent with encouraging prospects. Thirteen have decided to obey.

G. K. AND J. A. OWEN.

COLDWATER, AUG. 10.—Since our last report, the interest in our meeting has steadily increased. From three to four hundred went away Sunday evening, our 20x36 tent not furnishing room to accommodate them. Last night our tent was as full as usual. Good attention has been given. Have presented the subjects of the advent and signs of the times, and will reach the Sabbath question Sunday evening. May the Lord give us wisdom to present the truth in an acceptable manner.

C. J. LAMSON.
A. W. BATHER.

OSSEO, AUG. 15.—This is our fourth week here. About three hundred were out last night. This is about our average week-day congregation. We are now in the midst of the Sabbath question. Some are deciding for the truth; others have set their faces against it. The Lord will secure his own. We will plant the seed; God will cause it to grow, and get glory to his name. We have sold some books, and our expenses are about covered by donations.

D. H. LAMSON.
M. S. BURNHAM.

ST. LOUIS.—We closed our meetings at this place Sunday evening, Aug. 4, after continuing five weeks. Have pitched our tent again three miles southeast of St. Louis, at the Vincent school-house. We can thus attend Sabbath meetings with the St. Louis church, and follow up the interest there. We know of but three who have fully decided to keep the Sabbath as the result of our effort, though several others promised to attend Sabbath meetings.

We have held two meetings in our new field with a good attendance, though a Free Methodist camp-meeting is in session two miles from here. Only one person wanted us to omit meeting Sunday night that the people might attend camp-meeting. The people are friendly, and we hope to do some good. Pray for us.

AUG. 13.

C. C. LEWIS.
I. H. EVANS.

SHELBY, AUG. 13.—Have closed my meetings in Ferry, leaving a company of thirty keeping the Sabbath. Fifteen were baptized yesterday by Bro. Wellman. It was a touching sight to see husbands and wives go hand in hand into the water, and come up together out of the water to love God supremely and each other more; also the grey-haired sire and the tender youth to follow in the foot-steps of their dear Lord.

This little company have been passing through much tribulation, severely buffeted by the enemy, but the grace of God has kept them in the love of the truth. Our sisters have cheerfully laid aside their jewelry and flowers, and have decided to follow the Bible rule,—to dress in modest apparel.

The Lord has moved upon the hearts of Brn. Wellman and Van Deusen to come to this place with the tent. Meetings commenced last Thursday evening. At our Sabbath service there were about sixty in attendance. Forty-nine testimonies were borne in about forty-five minutes. We trust that a good work may be done here by the blessing of God.

MRS. E. B. LANE.

TRUST.

TRUST his wisdom thee to guide,
Trust his goodness to provide;
Trust his saving love and power,
Trust him every day and hour;
Trust him as the only light,
Trust him in the darkest night;
Trust in sickness, trust in health,
Trust in poverty and wealth;
Trust in joy, and trust in grief,
Trust his promise for relief;
Trust him living, dying, too;
Trust him all thy journey through.

—Sel.

—Seek to make thy course regular, that men may know beforehand what to expect.—Bacon.

Special Notices.

NOTICE.

ALL mail sent to the New England camp-meeting should be addressed, "Fair Ground," Worcester, Mass. A. T. ROBINSON.

REDUCED FARE TO HILLSDALE.

THOSE attending the Hillsdale camp-meeting, and paying full fare over the Lake Shore and Michigan Southern Railway, or any of its branches, will be returned at one-third fare by applying for a certificate at the Secretary's office, on the camp-ground. WM. C. GAGE, Sec. Mich. Conf.

TO THE SABBATH-SCHOOLS IN KANSAS.

I WOULD call your attention to the new work entitled "Sketches from the Life of Paul." I do not know of a work that would be of any greater use to you than this one in studying the lessons found in the *Instructor*. I wish every member of our Sabbath-schools were supplied with a copy. Let the superintendent of each Sabbath-school ascertain how many copies will be wanted, and then order through the tract society. Hope this will be attended to immediately.

M. ENOCH, Pres.

FREE RETURNS.

FREE return checks, over the Passumpsic, Montpelier and W. R., Cent. Vt., Missisquoi, and Brattleboro and W. H., railroads, will be issued to those who pay full fare over any one or more of these roads to attend the camp-meeting at Montpelier. So please don't ask the ticket agent for camp-meeting tickets. Come prepared to stay till the close of the meeting, and get returns on the ground. See what is said about returns over Connecticut River R. R. elsewhere.

A. S. HUTCHINS.

READ THIS.

A FEW days since, one of our sisters invited a friend to attend our camp-meeting this year, whereupon the lady replied, "I will do so with pleasure. I hoped you would ask me to accompany you to the meeting last year." The readiness with which this friend, residing in the extreme northern part of the state, accepted the invitation surprised the sister; nevertheless she is making preparations to attend the meeting.

Some two or three years since, a brother residing in Canada extended an invitation to a friend whom he respected as one who loved the Saviour, to attend their camp-meeting. Last year it was our pleasure to attend the good camp-meeting in P. Q., where we met a brother with his family of some five or more, all happy in keeping the Sabbath. Of the brother, we asked, "How did you first receive the light on present truth?" His reply was, referring to the date, "Bro. — invited me to attend camp-meeting here. I had so much respect for the man, and so much confidence in him as a Christian, that I resolved to comply with his request, which I did; and then and there received the first light and convictions on the Sabbath truth." Who of us are living and working for the salvation of souls as we should?

A. S. HUTCHINS.

TO OUR BRETHREN AND SISTERS IN MAINE.

THE time is drawing near when our annual camp-meeting will commence. We expect our people will make a special effort to attend. We are one year nearer the Judgment and the final triumph of the people of God, and the signs of the times clearly indicate the coming of Christ near. We must make a special effort to overcome, or we shall fail of reaching Heaven at last.

Those who attended our camp-meeting last fall have not forgotten it, and of course we expect to see them this year also. We also very much desire to see those who did not attend last fall. Brethren and sisters, make a special effort to come. The General Conference Committee will furnish us with the very best of help, and we all need the instruction and words of encouragement which will be brought to us. Come, praying for God's

special blessing to rest upon his servants and people.

We want to feel more and more the solemnity of the times and the days through which we are passing.

We never needed more faith and courage in the message than now, and we should put forth a stronger effort than ever before to help forward the work. The Lord is soon coming, and what we do must be done quickly. Some who will attend the camp-meeting this fall may never attend another, and the question comes home to my own heart, Is it I? May God help us to awake to the importance of the message which he in great mercy has placed in our hands. Let none stay away from the meeting who can possibly attend.

J. B. GOODRICH.

WISCONSIN CAMP-MEETING.

It has been decided to hold another camp-meeting in Wisconsin this season, as will be seen by appointments already given. The success of this meeting is assured by the meeting last fall at New London, which was a very excellent one. Some of the reasons which call for this meeting are these: Many in the northern part of our State have never had the privilege of attending such a meeting, and this will give them a good opportunity. The introduction of the churches into our Conference from the Minnesota Conference should be followed by such measures as will secure a fraternal feeling and a bond of union in our new relations. This meeting has been appointed with this object in view, and we earnestly invite our brethren in both sections to make an effort, yes, even a sacrifice, to attend the meeting. There will be no business meetings to take up attention, and we may all seek God together. We all greatly need the benefits of such a meeting. Let us labor and pray that it may be a great blessing to us. We shall expect to see all our northern churches and at least some of the southern represented. The meeting is appointed after the hurrying season is over. The evenings may be a little cool, but some extra clothing will make that all right.

Merrillon is at the junction of the Green Bay and Minn., and C. St. P. M. and O., or West Wisconsin, railroads. Those who come over these roads will be returned at one-fifth fare. The grounds selected possess many advantages. Every preparation for comfort will be made. We have plenty of tents to rent at very reasonable rates. Those wishing them should at once apply to W. D. Stillman, Madison, Wis. We appeal to our people to show their appreciation of this opportunity by making every effort to attend. The meeting will open Wednesday evening, Sept. 12, and close Tuesday morning, the 18th.

H. W. DECKER.

ILLINOIS CAMP-MEETING.

THE time for this important meeting to our State is drawing very near. We are exceedingly anxious that it should be the best meeting ever held by our people in the State. After counseling with leading brethren, and seeking wisdom from God, it has been decided to hold it at Sheridan, La Salle Co. Our State is very large and it could hardly be expected that any point could be chosen that would suit every one. There are very many reasons why we have chosen Sheridan, and we hope the brethren everywhere will accept the choice and commence at once to get ready to attend the meeting.

Sheridan is situated on the Fox River branch of the C. B. & Q. R. R., about eighty miles from Chicago. All our people who reside on any road owned or operated by the C. B. and Q. R. R., will pay full fare to the meeting, and be returned for one-third fare. Buy a regular ticket to the meeting, and arrangements will be made for you to return for one-third fare. The Illinois Central R. R. will carry passengers coming to the meeting from either north or south (on the main line) to Mendota, where they will strike the C. B. & Q. R. R., and on the Chicago Branch from the south to Kankakee, for one and one-third fare for the round trip. Buy regular tickets coming and you will be returned for one third fare. Arrangements have been made with the Kankakee and Seneca R. R. to carry passengers from St. Anne to Seneca and return for \$2.20, and from Kankakee to Seneca and return for \$1.80. This arrangement was made for Sept. 10-19. Since our meeting has been put off a week, we have asked the time to be changed till Sept. 17-26, and we have no doubt but that the company will oblige us.

The distance from Seneca to Ottawa is but twelve miles. C. R. I. & P. R. R. will bring you there. Here you will strike the C. B. & Q. R. R. which will take you to the edge of the camp.

Those coming from the north, south and west, via. Mendota, will change cars at Earlville, and if they come on the 18th of September they will be landed on the camp-ground. The R. R. company have agreed to land our people with their baggage on the ground on the 18th, and come after them on the 25th. Those coming from Chicago will buy regular tickets for Sheridan, and come direct. If any one does not fully understand the arrangements let him write me at Onarga, Ill., and I will explain.

Now, brethren and sisters, let us, one and all, come to this meeting. We shall have God's servants to instruct us. Without doubt Elds. Butler, Littlejohn, and Sister White will be with us, and possibly others. We cannot afford to lose the meeting and the benefits to be derived therefrom.

There will be one or two large tents to accommodate those who have none. We want our brethren in the south to do their best to come. Let every church be represented, and if possible every family. Let us commence to seek the Lord now, and when we go to the meeting we can take him with us. It may possibly be cool weather; therefore we should be provided with suitable clothing to keep warm. Wraps, overcoats, shawls, and comfortables will be in order.

May the Lord prepare our hearts for this yearly gathering, and may he give his servants a message for us that will do us good. We desire that this meeting may excel the other two that have been held on the grounds of our dear Bro. Hobbs.

R. F. ANDREWS.

A. CRAW.

GEO. FOREMAN.

NEBRASKA CAMP-MEETING.

THE Conference Committee, after consultation with leading brethren, have decided to hold our camp-meeting five days longer than heretofore announced, beginning on Sept. 19, and running until Oct. 1, instead of closing, as before arranged on Sept. 26. This will give us a good long season together in which to seek the blessing of God.

There will be four large pavilions on the ground, in which there will be speaking three times each day in the English, German and Scandinavian languages. In addition to the large tents for preaching services, there will be over one hundred smaller ones on the ground, some of them being for sale and for rent. Those wishing to buy or rent should send in orders to Eld A. J. Cudney, Fremont, Neb., stating size wanted. The following sizes will be provided: 10x12 ft., 12x14 ft., and 14x16 ft., and can be secured in advance by writing, as above.

A large book-stand will be provided, supplied with a full assortment of our publications to meet the wants of the people. The provision stand will, as usual, be amply supplied to meet the demands of all.

The railroads grant us the usual excursion rates; while the B. and M. gives better rates than we ever before had. When, in his providence, God grants us these unusual favors, we should accept them with gladness, and show our gratitude and appreciation by making the best possible use of them. The Conference and camp-meeting committees will spare no pains to make the grounds pleasant and the meetings profitable; and we earnestly desire that our brethren will show their appreciation by a full attendance; for we confidently expect the largest meeting we have ever had in this State, and it may be also the best, if you bring with you the Spirit of God in large measure, as it is your privilege to do.

Those living north of Columbus, on the line of the U. P. R. R., should buy their tickets to that point, and thence to Crete over the B. and M. Those north of Hastings should go over the U. P. to that point, thence over the B. and M. to Crete. Those on the line of the C., St. P., M. and O., north of Omaha, should purchase tickets over that line to Omaha, thence over the B. and M. The rates for round-trip tickets over the B. and M. from Columbus, Omaha, Lincoln and Beatrice, will be three-fourths of one fare; from Hastings we have not yet obtained the rate, but will announce it in the near future.

In conclusion, we would say to our friends, Let nothing interfere with your coming, and come prepared to stay from the first meeting until the last.

NEB. CONF. COM.

News of the Week.

For the week ending Aug. 18.
DOMESTIC.

—The first through train on the Texas and St. Louis railroad left Cairo Sunday evening, Aug. 12.

—Twelve men were killed in the Bozeman (Montana) railroad tunnel Aug. 11.

—For the half year ending Aug. 1, 160 persons were killed and 401 injured on New York State railroads.

—In the outskirts of Lincoln, Neb., Saturday, Aug. 11, three boys and a dog which accompanied them, were killed by lightning.

—Near Demler Station, Pa., on the Baltimore and Ohio railroad, three men who were walking on the track were killed by an express train at midnight Friday.

—The Wells-Fargo express was robbed Saturday between Riverside and Pioneer, Arizona, by masked men. The agent, John Collins, was killed and one passenger wounded.

—For the murder of Joseph Fulford in Miller County, Ga., three persons have been lynched. Reuben Robinson, the last of the assassins, suffered death Thursday.

—Three criminals were executed for murder in the South Friday, Taylor Banks being hanged at Scottswood, Ala., Ben Perry at Greenville, S. C., and Deno Casat at Little Rock, Ark. The two former were negroes.

—The Devon Inn at Eagle, Pa., burned to the ground Monday forenoon, involving a loss of \$75,000. There were 225 persons on the premises, and none were injured. The guests, except in a few instances, saved all their baggage.

—B. J. Ryan, night operator at South Bellingham, Mass., was beaten into insensibility by masked men Saturday night and his body laid across the track. Assistance came before any trains passed.

—Fire, which broke out at 9 o'clock Tuesday night, still rages at Vineyard Haven, Cape Cod, Mass. Many business places and scores of summer cottages have been consumed. There is no fire department, and the flames, fanned by a brisk wind, are eating their way in all directions.

—At Manteno, Ill., last week, a workman before getting upon his cartload of oats, threw his pitchfork on top. Lying on the load was a boy named William Lanelle, and one of the tines of the fork struck his jugular vein, resulting in his bleeding to death in a few moments.

—An express train dashed into the Beverly (Mass.) railway station Wednesday evening while a passenger train was preparing to start. Switchman Williams, with rare presence of mind, threw the express onto a siding, preventing a collision and probably great loss of life.

—Twelve thousand people saw John L. Sullivan, the pugilist, "knock out" the Maori, Slade, in the Madison Square Garden, at New York, Monday night. This and the 15,000 who attended Sullivan's reception at Boston, but indicates the popular drift. The bull-fights of Spain are preferable.

—The St. Louis beer-sellers kept open in greater numbers yesterday than on last Sunday, and evince a disposition to fight the Sunday-closing statute, while the liquor men generally kept their bars closed. A thousand warrants have been sworn out so far for violation of the law.

—Near Goldsboro, N. C., Monday, the porter in a sleeping car caused an explosion while filling a lighted lamp, and was immediately enveloped in flames. A passenger, to prevent the car taking fire, forced the blazing man into a close compartment, from whence he jumped through a window, and, when the train was stopped, was found to be fatally burned and in a dying condition.

—At Winchester Crossing, Ky., Friday morning, a train on the Kentucky Central road dashed into another belonging to the Chesapeake and Ohio Line, the rear of which, containing 400 kegs of giant powder, rested on the crossing. Sparks from the wrecked locomotive ignited the powder and an explosion followed which shook the earth for miles. The depot building, three cars, and an engine were blown to pieces, and an imaginative reporter says the debris was driven so high in air that it did not come down for ten minutes. Two men were almost instantly killed, and five others are believed to be mortally injured.

FOREIGN.

—Thus far this year 121,019 immigrants landed in Canada.

—In the elections in France last Sunday the Republicans gained 100 seats.

—The German Emperor gives 50,000 marks to relieve sufferers by the Ischia earthquake.

—The deaths from cholera in the Egyptian provinces Friday were 926, and Saturday 789.

—Cetewayo, the Zulu King, reported killed in battle, is now en route to Pietermaritzburg.

—Crown Prince Rudolph opened the electrical exhibition at Vienna Wednesday, in the presence of thousands of visitors.

—The annexation of Bosnia and Herzegovina by Austria is being negotiated by the German, Turkish, and Austrian Governments.

—English physicians, who have had experience in India, say the cholera in Egypt is different from the Asiatic type.

—In a mine near Redruth, Cornwall, Eng., while thirteen men were ascending Wednesday, the rope broke and by the fall twelve of the men were instantly killed.

—Redmond, who represents the Irish league in Australia, writes that his mission is proving successful, and feels confident that he will be able to remit to the league treasurer £1,000 every fortnight.

—The negotiations between France and China in regard to the Tonquin question are at a standstill, and a peaceful solution of the difficulty is considered impossible.

—Socialistic agitation of the old kind has been revived in Switzerland. At Geneva, Sunday, Aug. 7, a procession unfurled the red flag, and several of the leaders were put in jail.

—The Jews in Hungary are being subjected to persecution since the acquittal of the alleged murderers of Esther Solymosi. At Presburg it became necessary to order out the militia to disperse the riot.

—O'Donnell has been committed for trial on a charge of willful murder. In a box belonging to the prisoner was found a wood-cut of Carey. He described himself as Patrick O'Donnell, aged 45, and a native of Goodwill, County Donegal.

—The Emperor of Morocco having refused to pay the claims of Italian subjects, war is imminent. In Tangiers, the capital, the Italian Envoy Wednesday lowered his flag, this hostile act causing a panic among the inhabitants.

—At Sunderland, England, where 200 children were suffocated recently, the Star Music Hall took fire Saturday night, Aug. 11, during the performance, and was entirely consumed. The audience reached the street without a panic manifesting itself, and no one was hurt.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. 7:13.

BLAKE.—Died of typhoid fever and inflammation of the bowels, near Alma Center, Wis., July 16, 1883, our darling boy, Joseph W., aged two years, ten months, and one day. He suffered much for four weeks. We miss him greatly, but it is a comfort to know that he will come forth on the resurrection morning. Discourse by an M. E. minister, from Isaiah 64:6.

H. A. AND M. A. BLAKE.

JONES.—Died in Washington Co., Ala., July 27, 1883, Sister I. L. Jones. She united with the S. D. Adventists here in the spring of 1881, and has ever since kept the commandments of God and the faith of Jesus to the best of her knowledge. She lingered some time in her illness, but was able to be with us at our last meeting, at which she gave an excellent testimony. A husband and six children, with other relatives and friends, mourn their loss. Brief remarks by the writer from Rev. 14:13 to a very large congregation.

D. W. JORDAN.

SMITH.—Died at Bonaparte, Iowa, June 15, 1883, in the seventy-second year of her age, Mrs. Ruby Smith, wife of Orson Smith. Sister Smith embraced Christianity in her early life, and in 1878 she heard and accepted the last message. For eighteen months she suffered much from the results of a fall,—a paralyzed limb,—which rendered her comparatively helpless; but she never murmured. Her buoyancy of spirit, Christian fortitude, and the bright hope of a soon-coming Saviour, cheered her as she neared the portals of the tomb, where she peacefully rests, awaiting the call of the Master.

L. Mc Coy.

SPENCER.—Died at Battle Creek, Mich., Aug. 10, 1883, Myrtle M., wife of Adoniram Spencer, aged twenty years, five months, and twenty days. For many months Mrs. Spencer had been an almost constant sufferer with consumption. At the time of her death she was a member of the Free Methodist church. She leaves a circle of friends who will mourn her loss, although they feel that death was a relief to her in putting an end to her sufferings, which at times were very acute. Words of comfort were spoken on the occasion of the funeral by the writer.

W. H. LITTLEJOHN.

CALKINS.—Died near Tomah, Wis., July 29, 1883, Olive A., daughter of Nelson and Eliza Calkins, in the twenty-first year of her age. She was one of the very few young people in this age who are willing to forego the pleasures of the world and the ways of sin for Christ's sake and the truth. By her gentle and quiet disposition she attracted a large number of friends to whom she was devotedly attached. This made life very precious to her. But quick consumption claimed her as a victim. She fell asleep with resignation to the will of God, and a blessed hope of a better resurrection. On the occasion of the funeral we addressed a large and sympathizing congregation from the words, "The sting of death is sin."

G. C. TENNEY.

ALLEN.—Our dear sister, Mrs. Maggie M. Allen, fell asleep in Jesus, July 16, 1883, at her mother's home in Waterloo, Grant Co., Wis., aged twenty-two years, seven months, and nine days. Hers was a lingering, painful illness, which she bore with Christian fortitude. As we repeatedly visited her, a peaceful expression told us of the calm resignation within, which added charms to her lovely face; and as we knelt by her bedside, mingling our prayers with hers, the very atmosphere of the room seemed laden with "that peace which passeth all understanding." As do many of us, she felt that the mistakes of her life had been many, but found that settled peace so manifest on her countenance, in believing that her Saviour's blood, being efficacious, atoned for all; and we "sorrow not, even as others which have no hope." Eld. I. Sanborn spoke to a large audience from 1 Thess. 4:16.

MRS. H. T. H. SANBORN.

[Signs of the Times please copy.]

BERRY.—Died of old age in State Center, Iowa, Aug. 10, 1883, Jacob Berry, aged seventy-four years, four months, and twenty-eight days. At the age of eighteen years he gave his heart to the Lord, and has ever maintained a good Christian character. His simple faith was proverbial, especially after he embraced the Adventist faith in 1842. As he neared the time for the Lord to come in 1844, he disposed of his property, and showed his faith by his works in getting ready for the Lord to come. In 1858 he heard the present truth preached, accepted the Sabbath, and cast in his lot with Seventh-day Adventists. In 1867 he came with his family to State Center, being the first Sabbath-keeper ever located in Marshall Co., Ia. From his influence and labor, the State Center church largely owes its origin and much of its prosperity. When others were discouraged, he was full of hope and courage. Nearly a year ago he began to decline in strength and vitality, which continued until his death. His sickness was without pain until the last. His last words were, "I'm almost home." An old soldier, faithful to the last, surrounded by eight children, twenty-five grandchildren, six great-grandchildren, two brothers, one sister, and a very large connection of relatives, mostly in the truth, and all with a feeling of hope in his case, is a scene seldom witnessed. We heard the remark frequently by those in attendance, "I wish I was as sure of eternal life as Father Berry." May we all strive to imitate his many virtues, and meet him among the redeemed when the Lord shall come. Words of comfort were spoken by the writer.

J. D. PEGG.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand."—Matt. 10:7.

REMAINING CAMP-MEETINGS OF 1883.

IOWA, Algona,	Sept. 5-11
MASSACHUSETTS, Worcester,	Aug. 22-28
VERMONT, Montpelier,	Aug. 30 to Sept. 4
MICHIGAN, Hillsdale,	Aug. 22-27
" Manton, Wexford Co.,	Aug. 30 to Sept. 4
" (State Meeting),	Sept. 25 to Oct. 2
MAINE, Waterville,	Sept. 6-11
CALIFORNIA, San Jose,	" 6-18
NEW YORK, Union Square,	" 12-18
NORTHERN-WISCONSIN, Merrillton,	" 12-18
ILLINOIS, Sheridan, La Salle Co.,	" 18-25
NEBRASKA, Crete, Saline Co.,	" 19-25
KENTUCKY, Glasgow,	" 19-26
SOUTH-EASTERN KANSAS, Ft. Scott,	" 20-30
KANSAS, Eldorado, Butler Co.,	Oct. 11-21
MISSOURI,	" 11-16
TENNESSEE, Leach,	Sept. 27 to Oct. 2
SOUTHERN INDIANA, Farmersburg,	Sept. 12-18
INDIANA, Bunker Hill, Miami Co.,	Oct. 1-10
ALABAMA, Choctaw Co.,	" 4-9

GEN. CONF. COM.

ST. CHARLES, Mich.,	Sabbath and Sunday, Aug. 25, 26
Birch Run,	Aug. 27
Tuscola,	" 28
Vassar,	" 29
Elmwood,	" 30
Watrousville,	Aug. 31 and Sept. 1
Fairgrove,	" 2
Reese,	" 3

Week-day meetings to commence at 7:30 P. M.

WM. OSTRANDER.
E. S. GRIGGS.

QUARTERLY meeting of Dist. No. 3 will be held with the Madison church, Sabbath and Sunday, Sept. 8, 9. Bro. A. D. Olsen is expected to attend.

A. D. SMITH, Director.

NOTHING preventing, I will meet with the Lucas, Wis., church Sept. 1, 2.

H. W. DECKER.

NOTHING preventing, I will meet with the friends in Essex Co., N. Y., at Keene, Sabbath and Sunday, Sept. 1 and 2, and if consistent, with the friends in Warren Co., where Bro. Carr may appoint, on the following Tuesday, Sept. 4. Hope to see all at these meetings who can reasonably come.

E. W. WHITNEY.

THE Maine Sabbath-school Association will hold its fifth annual session in connection with the camp-meeting to be held at Waterville, Sept. 6-11. The Sabbath-school lesson on the camp-ground will be the regular lesson in the *Instructor*. We hope parents and children will come fully prepared to take part in the Sabbath-school. Let us all try to have a perfect lesson.

S. J. HEISUM.

☛ Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

Scandinavian Mission.—Linnie Chapman \$5.00, Rachel Buck 2.50, C D Frederickson 1.00, Miss Jens Peterson 1.00.

In clubs of five or more copies to one address, to be used for missionary work, each	-	-	-	-	1.50
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TRACTS.—1 cent e ch. The Coming of the Lord—Perfection of the Ten Commandments—Without Excuse—Thoughts for the Candid—A Sign of the Day of God—Brief Thoughts on Immortality—Which Day?—Can We Know? or Can the Prophecies be Understood?—Is the End Near?—Is Man Immortal?—The Sleep of the Dead—The Sinner's Fate—The Law of God—What the Gospel Abrogated—100 Bible Facts about the Sabbath—Sunday not the Sabbath—"The Christian Sabbath"—Why not Found out Before?

GEO. B. REEVE, Traffic Manager. S. R. CALLAWAY, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., AUG. 21, 1883.

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TO CORRESPONDENTS.

ARTICLES ACCEPTED.—The Living Vine.—Be Zealous and Repent.—Keep Warm.—Thy Kingdom Come.—My Prayer.—My Work.—Alone.

RECEIVED TOO LATE FOR THIS NUMBER.—Report from Minnesota, J. I. and L. C.; Michigan, W. C. W. and A. K.; Iowa, L. T. N. and G. E. F.; Illinois, B. F. M.; New York, T. M. L., W. S. H. and J. F. S.; Kentucky, S. O.; Kansas, L. D. S.; Iowa T. and M. Society, L. H.; and Labor among the Scandinavians, O. A. J.

RESPECTFULLY DECLINED.—"Daily Duties." Too ordinary.

We have received a copy of the Shenandoah Press, published at New Market, Va., giving a very candid and favorable notice of the camp meeting of our people just held there, and expressing a wish that that place may be chosen for the meeting next year.

We are happy to announce that the College Catalogue is now ready for distribution. Send three-cent stamp for a copy. The College will open Sept. 5. A corps of eight instructors with Eld. W. H. Littlejohn as president, has been secured, and others will be added as occasion may require. The facilities for boarding and rooming will be as usual. We are aware that this notice is so short that many will not be able to attend, who could and doubtless would have made arrangements to come, had longer notice been given. We hope, however, that as many will avail themselves of the privileges of the school as possible.

Sister White reached Battle Creek in safety, Friday, the 17th. She endured the long journey from California well, and spoke with freedom in the Tabernacle, Sabbath, A. M. The congregation was much larger than usually convenes for Sabbath worship, except at Conferences or

general meetings. Sunday P. M. she spoke at an open-air temperance mass-meeting in the park, opposite the Tabernacle. She goes east this week to be present at the eastern camp-meetings.

ELD. D. T. BOURDEAU'S RETURN TO FRANCE.

THE providence of God favoring, Eld. Bourdeau and family will attend the Vermont camp-meeting, on their way to Europe, and will set sail for London on the Assyrian Monarch at New York City, Tuesday, Sept. 4. It is also expected that one or more of our French brethren from Illinois will go with him to help start the work in France.

AN INTERESTING OCCASION.

SUNDAY morning, the 19th, was a precious opportunity for the numerous laborers in the REVIEW Office. Almost unexpectedly, God's servant, Mrs. E. G. White, was present at the regular Sunday morning service, and occupied about an hour in remarks especially applicable to those present. The kind, earnest words, the cautions and earnest exhortations, will not be forgotten. Altogether the occasion was a God-send to the workers; and we trust, that in response to the request, the many prayers of the believers in the REVIEW Office will ascend to Heaven in behalf of the worn servant of the Lord as she proceeds on her journey.

G. W. A.

TO OUR FRIENDS.

Six months ago in answer to prayer the Lord graciously drew near to us, and Mrs. Bourdeau seemed much better for two or three weeks. Since then she has frequently been relieved of pain and suffering in answer to prayer, which we have received with gratitude as a manifest token of God's love and care for us; yet Mrs. B. is evidently failing, and cannot remain long with us. She enjoys peace and full resignation to the will of God. The words of encouragement and sympathy that have come to us from our numerous friends are appreciated. Some of them will please receive this note as an answer to their good letters.

A. C. BOURDEAU.

THE SANITARIUM.

WE are happy to note the present prosperous condition of our Medical Sanitarium. Perhaps at no point in its past history has the number of its patients reached a higher figure than it has during the present month. We understand that there are now about two hundred persons who are daily receiving treatment in the institution. The rooms are so fully occupied that some of the employes are compelled to take lodgings out of the building. Another most gratifying feature in the present condition of things is the circumstance that a much larger percentage of the patients now in attendance are of our own denomination, than has been the case for several years in the past. It is quite evident that the recent visit of Dr. J. H. Kellogg to Europe, for the purpose of becoming acquainted with the various methods of treating diseases now in use in those countries, has had the effect to increase the confidence of the people in the Sanitarium over which he has the charge. No doubt the late increase in the number of patients is largely attributable to this fact.

W. H. L.

TO BRETHREN IN VERMONT.

THOSE who come over the Vermont Central road to attend our camp-meeting will stop at the Central Depot at Montpelier. At 1:30 P. M. you can at this station take the Montpelier and Wells River train and be taken to the camp-ground, Prospect Park, and returned at the close of the

meeting for ten cents. But if you do not arrive in Montpelier in time to avail yourself of this train, or you prefer not to, please inquire for Morrow's Express. Mr. Morrow will be there. He will take charge of your baggage and show you the carriage that will take you to the ground.

This conveyance will cost twenty cents for each passenger one way for three or more. One or two will be carried for fifty cents. You will find it an advantage to come Wednesday or earlier. Some may arrive in time to take the M. and W. R. train for the ground about 8 o'clock A. M. All who come from Wells River will be left at the ground with baggage if you tell the conductor that you want to stop at Prospect Park, and point out your baggage. Please do so.

On application to the conductor, those who come up the Connecticut River road will receive free return checks, good from Windsor to the station on that line whence they started out. All such will find an advantage to ticket first only to White River Junction, and at that point, to ticket to Montpelier via Wells River, and they will be left at the ground.

There will be tents to rent, and sleeping apartments in the great floral hall, which will be comfortable whatever the weather may naturally be. A provision stand will furnish supplies, but we cannot set tables as heretofore, therefore cannot take boarders. Please note this. Prices for horse-keeping at hay and grain, as reasonable as last year.

A. S. HUTCHINS.

NOTICE.

ALL church treasurers will please bring or send to our camp-meeting a statement of all tithes received since our last camp-meeting, up to Aug. 30, 1883, and how the same have been appropriated. Be sure to state the full amount of tithes paid to the State treasurer, within the time mentioned. And will ministers having claims against the Conference, please hand to the Secretary a statement of their time spent in labor for the Conference, when and where. These statements should be presented at the opening of the meeting.

A. S. HUTCHINS, Treas.

It must be a matter of gratitude to brethren and sisters throughout Vermont that we have so much encouragement that Sr. White will attend our camp-meeting this year. It will afford our dear sister after coming so far, great pleasure to meet all the old friends in Vermont, as well as to meet those whom she has not previously seen. Important testimonies respecting the work of God of personal and general interest will no doubt be borne. Let us be present that we may reap the benefits of them.

A. S. H.

TENTS FOR NEW YORK CAMP-MEETING.

THOSE desiring tents to use at the Union Square camp-meeting can secure them at the following very reasonable rates, same as last year:—

SIZE.	RENT.
24 by 30,	\$5.50
16 " 24,	3.25
12 " 17,	2.00
14 " 15,	2.00
9 " 12,	1.25

Be sure to order early. All orders should reach me by Sept. 1. Address me at Watertown, N. Y.

M. H. BROWN.

TRACTS.—4 cents each. Redemption—The Second Advent—The Sufferings of Christ—The Present Truth—Origin and Progress of S. D. Adventists—Ten Commandments not Abolished—The Two Covenants—Address to the Baptists—The Two Thrones—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The Third Message of Rev. 14—Who Changed the Sabbath?—The Spirit of Prophecy—The Millennium—Signs of the Times—Scripture References—Constitution of the T. and M. Society—Tithes and Offerings—Sabbaton.